TALKS TO THE KING'S CHILDREN

FIVE MINUTE
OBJECT
SERMONS
TO CHILDREN

SECOND SERIES

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Mrs. A. C. Pattison

To
Mr and Mrs. A. E. Pattison

By
the Author,

Lafayette Stall,
Philadelphia Apr. 11th 96.

FIRST SERIES

FIVE MINUTE
OBJECT SERMONS TO CHILDREN

THROUGH EYE-GATE AND EAR-GATE INTO THE CITY OF CHILD-SOUL.

BY SYLVANUS STALL, D. D.

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TALKS

TO THE

KING'S CHILDREN

BEING THE SECOND SERIES OF

OBJECT SERMONS TO CHILDREN.

BY SYLVANUS STALL, D. D.,

Author of Five-Minute Object Sermons to Children, Methods of Church Work, Pastor's Pocket Record, etc., etc.: Associate Editor of the Lutheran Observer

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"FIVE MINUTE OBJECT SERMONS TO CHILDREN"
HAVE BEEN THE PLEASANTEST EXPERIENCE
IN THE AUTHOR'S LIFE, AND THE INSPIRATION OF
THIS SECOND VOLUME.

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PREFACE.

Two years ago we sent out the first volume of these unpretending little sermons to children. They were the outgrowth of the needs which existed in the author's own parish. Recognizing similar conditions elsewhere, our only hope was that results, such as attended their first use in the Second English Lutheran Church in Baltimore, might also be secured in influencing the presence of children in goodly numbers at the regular Sunday morning service in other congregations. In their preparation for publication we had no thought beyond that of suggestive aid to our co-laborers in the pulpit, and even in this field our expectations were very modest. We, therefore, had just reason for surprise when, at the very first, our little book, "Five Minute Object Sermons to Children," received such a hearty welcome by young and old, both at home and abroad. Mothers opened the doors of the nursery, Superintendents and Sunday-school teachers welcomed it as their helper; teachers in the public schools permitted us to speak to their scholars

in the devotional hour; missionaries transmuted our little talks into the vernacular of the heathen; boys and girls were sufficiently interested to read the book for themselves; and in numerous instances even busy men, after picking up the unassuming little volume, did not lay it by until they had persued it to the end. It is in response to the many appreciative letters and kind words from these people that these additional sermons have been put in manuscript for the printer and are now sent out in book form.

Like their predecessors, some of these sermons were first preached and afterwards spoken into the phonograph, while with others the order has been reversed. That we might preserve the language of spoken addresses, after being put into manuscript form, these talks have been printed with only slight verbal changes. By this method elegance of diction has constantly been sacrificed to simplicity of language, and a deeper and more lasting impression upon the minds and hearts of the young have purposely been preferred to passing praise for beauty of rhetorical expression. While we have, however, desired to be without fault in the use of the best means, yet we have desired primarily to keep the end in view.

In these little talks we have resorted neither to the narration of incidents nor the telling of stories,

but have preferred to use things of ordinary life after the manner of the parables, that we might present the important truths of the Gospel to the easy comprehension of children.

Job says: "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee." (Job 12: 7, 8.) In these pages we have simply sought to translate the voice of nature into the language and simplicity of child thought and child life. We have desired that while the young are learning to read the writings of men they might also learn to know the voice of Nature, which is the voice of God. We have desired in some simple and effective way to call the thought of children from temporal trifles to the consideration of eternal things.

Some centuries ago it was said that there was a rich nobleman in whose wide domain every tree and stone when scored or sundered disclosed the pervasive coat-of-arms of the owner. The only force there is in this fable is found in the fact that the Creator of all things has placed his divine impress upon the vast worlds above our heads and the minutest things beneath our feet. He has set the same divine seal upon the book of nature, as upon the book of revelation, teaching

us that in both the voice which speaks to man is the voice of God.

While it gives us great joy to hope that the many parents and teachers who found help and service in the first volume of these object sermons may possibly appreciate and prize the help which we have sought to bring to their aid in this second volume, yet we feel the importance of emphasizing anew the necessity of securing the regular attendance of the children upon the services of the sanctuary. We trust that the importance of this matter may even justify us in calling the attention of any who have not read the preface of the first volume to the somewhat extended treatment of this subject in that place. Trusting that God may graciously own this simple presentation of saving truths, and that He may abundantly bless the thousands of devoted parents, pastors and teachers who are seeking, with His aid, to lift the young to higher plains of Christian manhood and womanhood, this little volume is now sent out upon its important mission.

SYLVANUS STALL.

Philadelphia, March 10, 1896.

TALKS TO THE KING'S CHILDREN.

CROWNS.

THE CHILDREN OF THE KING.

BOYS AND GIRLS: I have brought this morning two or three crowns, and I want to talk to you about those who are children of the King.

First of all, I have here a crown which is made of leaves. This was the first kind of crown ever used. Three thousand years ago or more, those who excelled in strength, or running, or wrestling, or in any of the games which were common then, received a crown like this, which was placed upon their heads. This was regarded as a very great honor. Afterward, the kings of the earth began to use crowns. Their crowns were made of gold and set with costly jewels. These they wore on state occasions to indicate their high rank and position. This crown which I hold in my hand now, made of gilt paper and set with a few silver-paper stars, is meant to represent the crowns which kings and queens wear. While this crown

Objects used: A crown of leaves or paper, or of both.

is only made of paper, the crowns of kings and queens are made of gold, set with many costly stones. Beside the larger jewels in the crown of Queen Victoria, there are also sixteen sapphires, eleven emeralds, nearly three hundred pearls, and some twenty-eight hundred very costly diamonds, and it is estimated to be worth many millions of dollars.

Now, suppose that this morning I had gathered into this audience room the children, the boys and girls, of all the kings and queens of earth. Suppose also that they could all understand English, and that none of them knew that they were the sons and daughters of kings and queens, and that it was my delightful privilege to tell them how great and rich and powerful their parents are; and then I was also permitted to tell them, for the first time, what beautiful crowns their parents own. Suppose also that after exciting their curiosity about these things, I should have the crowns of all the kings of earth placed on a long table by the side of the pulpit, covered with a beautiful cloth, and after telling them about the crowns, I should uncover this table with all these crowns of gold, studded with jewels. Don't you suppose that the eyes of all those boys and girls would sparkle with curiosity and delight?

But now suppose that it was my privilege to do

more than to show them the crowns. And suppose that I was permitted also to tell them that they were heirs to these crowns, and that after their fathers and mothers, the present kings and queens, had died, they were to become kings and queens, and were to receive these crowns as their own. Suppose that, more than this, it was my privilege to pick up the crown of Denmark, and then calling some little boy out of the audience, was to hand it to him, and tell him that he was to keep it, and that some day it would be placed upon his head, and he would be King of Denmark. And then I should take the crown of Sweden, and calling another boy or girl, I should give them that crown, and tell them that they should keep it, until some day it would be placed upon their head, and they should be King or Queen of Sweden and of Norway. Suppose that in the same way I should take the crowns of Russia, and Prussia, and Austria, and Italy, and France, and Spain, and the great crown of England, and all the crowns of all the nations of the earth, and calling the boys and girls by name, should have them come forward and receive these crowns, to be kept until they should be placed upon their heads, when they should be Kings and Queens, ruling in great pomp, and splendor, and honor, and power. Do you not think that it

would be a very happy hour to these boys and girls, when all these great thoughts should be disclosed to them for the first time, and they should look upon such costly crowns, and receive them into their own hands, as their own?

Now, boys and girls, while you have been listening to me, you have possibly not thought that what I have told you is really being fulfilled in your own hearing this morning, for the Bible tells us, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 18.) Then, in another place, it also says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." (1 John 3: 2.) So you see that it is my privilege this morning to talk, not to the children of earthly kings, whose glory is only temporal and whose honor is always uncertain, but I am permitted to talk to the children of the King of kings. (1 Tim. 6: 15; Rev. 19: 16.) The Scriptures not only tell us that God "is the only potentate (the only powerful one), the King of kings," but it also tells us that He "hath made us unto our God kings and priests." (Rev. 5: 10.) The same great Book also tells us, not only, that we shall be kings and priests unto our God, but that we "shall reign forever and ever." (Rev. 22: 5.) When a king dies he ceases to be

king upon earth, but when God shall make us kings and queens and crown us in Heaven we shall never die again, or cease to be kings and queens.

The Bible tells us very clearly that our Father in Heaven is King over all earthly kings; greater than any of them; greater than all the kings of earth put together; a million times greater; yes, millions of millions of times greater; so much greater that the two do not compare in reality, but earthly kings simply suggest to our minds something of our great Heavenly King. God, this great King, created us and we were His children. But our first parents sinned and rebelled against Him, and refused to recognize Him as Father and to obey what he wanted them to do. But God loved them and us as a tender Father, and sent His only-begotten and well-beloved Son, Jesus Christ, to reconcile us; to tell us that God the Father loved us; that He was willing to forgive us, and that He would still accept us and make us kings and priests unto Himself, would crown us with glory, would give us dominion and make us kings and priests forever in Heaven. So you see that there can be no mistake about our being sons and daughters of the Lord Almighty. We are not only His children, but He has promised crowns of glory and thrones of dominion and power.

If you and I were in England this morning and could walk into the Tower of London, where they keep the crown and the jewels of the royal family, and we could learn the value of these costly jewels and crowns and scepters, it matters not how rich we might be, I am sure we would have to despair of ever being able to purchase these costly crown jewels. They are estimated at many millions of dollars. Now if an earthly crown, which can only be retained for a few years, is so valuable, how much more valuable are the everlasting crowns, such as God gives, and which are to be ours for all eternity? And if we are not able to buy such an earthly crown, how much less are we able to purchase or buy a heavenly crown? The heavenly crowns are so valuable that we could never hope to buy them, therefore God gives them to us because He loves us.

More than two hundred years ago,* a man by the name of Colonel Blood attempted to steal the crowns and the crown jewels of England. He was not altogether successful, but was arrested before he escaped with them. But do you know that there are many who would steal your crown, and my crown of everlasting glory, if they possibly could? Therefore God tells us

* In 1671. Chambers' Book of Days, Vol. I., p. 612.

in the Bible, "Hold that fast which thou hast, that no man take thy crown." (Rev. 3: 11.) So you see it is very important that we should be constantly on our guard. The Queen of England has soldiers to watch day and night, lest any one should steal her crown. And so also you and I need to be constantly on our guard, lest wicked people and sinful influences should rob us of our heavenly crown.

Not only are crowns sometimes stolen, but sometimes they are also lost. About thirty-eight years ago * some people were digging in France, and they found eight costly crowns, all lying close together, having been lost or hidden away in the earth. Four of them were very costly and very beautiful, while the others were smaller crowns. The first four were for the king and the queen, and the prince, and one other of the older children, and the other four crowns were for the younger children of the king's household. Yet you see that the father and mother and all the children lost their crowns. I trust that no parents here, or children either, would prize their heavenly crowns so lightly as ever to lose them.

There are thousands of people who would be willing to put forth any effort, or to pay any costs, if they could only obtain an earthly

* In 1858. Chambers' Book of Days, Vol. II., p. 659.

crown, and yet the Bible tells us that these people do it "to obtain a corruptible crown; but we, an incorruptible." (1 Cor. 9: 25.) Now, by a corruptible crown is meant one that, like this crown made of leaves, will fade and fall to pieces, and decay, and thus pass entirely away. Even a crown of gold, studded with costly jewels, would thus also eventually perish. The crown which God gives to us is an imperishable crown, it never fades, or never passes away. And therefore the Scriptures say, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1. Peter 5: 4.)

Since the Bible teaches us these truths so plainly, "What manner of persons ought we to be, in all holy conversation and godliness?" (2. Peter 3: 11.) What more appropriate words could I say to you in closing, than that which God says to us in the blessed Book in which He has revealed all these things, "Wherefore, beloved, seeing that you look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." (2. Peter 3: 14.)

THE NEW HEART.

DIFFERENCE BETWEEN MAKING AND CREATING.

As last Sunday, so again to-day, we are going to have two sermons, the first and shorter one to the younger people, and the second but longer one, to the older people. May God grant us wisdom this morning so as to make the truth plain to the juniors that the older people may also be edified and benefited; and to preach the truth with such plainness and simplicity to the older people, that even the youngest here may also understand and be benefited by that which is designed more specially for the grown people.

Any of the objects about us will answer the purpose of illustrating what I desire to make plain to you this morning. David, the king, who as a ruler, was "a man after God's own heart," and who wrote the Psalms which we find in the Old Testament, one time committed a great sin, and in the Fifty-first Psalm we have the prayer which he prayed to God, when in repentance and

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Object used: The pulpit or any manufactured object will answer.

tears he confessed his sin and sought forgiveness. In the 10th verse of this 51st Psalm David prays: "Create in me a clean heart, O God, and renew a right spirit within me."

Men can *make* things, but God only can *create* anything. Now when the carpenter made this pulpit he did not create the wood, but he simply took the wood that had grown in the forest, and with his saw and plane, and other instruments, he fashioned and formed and shaped it, and then constructed it into this pulpit. He did not create the pulpit; he simply made it. When they made this carpet in the factory they simply took the wool and other materials which already existed, and by carding and spinning and weaving, and following out a design, they made this carpet, but they did not create it. They simply used materials that already existed. So with the clothes which you wear. The tailor, and the dressmaker, and the milliner simply took the materials which were to be had, and cut and fashioned and formed them into clothes. They did not create the clothes; they simply made them. They simply changed the form of them. They simply took the wool which constituted the sheeps' clothing and by skill made it into cloth, and then into clothing for you and for me.

Now, when God created the world He did not

make it out of materials which already existed, but He created it out of nothing. When He made the sun and the moon and the stars and all the vast universe about us, He did not take material which already existed somewhere, and then form it and fashion it into worlds, but he created these worlds and suns. We are told in the Bible, "In the beginning God created the heaven and the earth." In the same chapter we are told in another place that "God said, let there be light, and there was light. "God said, let there be a firmament," and "God said, let there be lights in the firmament of the heaven;" "He divided the light from the darkness." And so in each instance, we are told that God simply spoke the words, gave the command, and it was done.

Now, just the same as the carpenter and the mechanic take the things which already exist and change their form and make out of them such things as they desire, so men take their hearts which are wicked and try to reform them, change their shape and fashion. They try to make them over again. They simply change their heart, but it still remains a wicked heart. They cannot change the nature of their heart. It is all very well for people to try to reform their living, to stop doing that which is wicked, and to try to

do that which is right; but after all, we all find, like David, that there is no use trying to live a pure, clean, Christian life, without having a pure, clean heart. The cause of the wickedness in David's life was found in the wickedness which existed in David's heart. And so, if you desire to get the wickedness out of your life, you must first get the wickedness out of your heart. God can give us a right heart, a clean heart, but it will be an entirely new heart. It will not be one which is made out of the wicked old heart which we had, but one which is created wholly, new and clean.

If you want a pure heart, a clean heart, a holy heart, there is only one place in all the universe where you can get it, that is to get it from God. You cannot buy it, for if you had all the wealth of the world, it would not be equal in value to the new heart which God will not sell for all the houses and land and gold of the world, or for even the entire universe. But He will give it to you if you will simply ask Him for it.

Have you ever earnestly prayed this prayer of David? "Create in me a clean heart, O God, and renew a right spirit within me." If you pray that prayer earnestly and in faith, God will hear you and will answer you.

Why should you not pray that prayer to-day?

Why should you not pray that prayer now? Will you all bow your heads and close your eyes and humbly and devoutly ask God in the words of David to give you a clean heart.

Let us join now in this great prayer of David: "Create in me a clean heart, O God, and renew a right spirit within me." Amen.

THE CHRISTMAS TREE.

THE LESSONS WHICH IT TEACHES.

For my object talk this evening it is not necessary that I should bring anything. The purpose of bringing an object at any time is to secure your attention and consideration, and as your eyes are all turned upon the Christmas tree, I shall best accomplish my purpose by taking that as the subject of my little talk at this time.

We are here to-night to celebrate Christmas. This day commemorates the birth of Jesus, the Christ, the Son of God, who came into this world to redeem us from sin and everlasting death. And this tree which stands here, laden with such a great variety of fruit and gifts, is a symbol of the Saviour.

In order that we may best understand the full meaning of this Christmas tree, I must remind you that we have come together in the evening or at night. You will remember that last summer, when the sun rose at half-past four in the morning and did not set until half-past seven in the evening, the days were very long, and you could see to go about in the evening until about

eight o'clock and after. Now the sun goes down at half-past four in the afternoon, and does not rise until half-past seven in the morning. So you see that the days are about six hours shorter now, than they were in the latter part of the month of June. We are now at that season of the year when the days are shorter and the nights are longer than at any other season of the year. In the Bible darkness represents sin and unbelief and wickedness, and the daytime or light represents truth and righteousness and godly living. So you will see that these long nights at this period of the year, and the short days, fitly represent the condition of the world at the time when Jesus, the Son of God, was born in Bethlehem. At no other time in the world's history was there so much of moral darkness and sin and wickedness and corruption in the world. Cruelty and crime and wickedness abounded everywhere. If I were to stop and tell you of the condition of society, of the wrong and the iniquity, which abounded everywhere, you would be horrified beyond expression. It was at such a time as this in the world's history, when Jesus Christ, the Son of God, came to this world, that sin might be banished and righteousness might abound. So you see that our meeting here to-night, to commemorate the birth of Christ on one of the very nights

when the darkness is the very longest of any in the entire year, is very fitting and suggestive.

Not only the time of the year, but also the character of the tree suggests something. With the long nights have come the cold winter. The earth is wrapped in snow. The trees, which a few months ago were green and beautiful and in the fall were all laden with fruit, are now all naked and bare, and if you were to go out now into the orchard or forest you could not tell the difference between a dead tree and all the others which seem to be dead. Among all the trees you would only find such as the pine, the hemlock, the fir and other varieties, such as are known as evergreen trees, that would be green and give evidence of life. So you will see again how this tree fittingly represents Christ, because these evergreens, in the field and in the forest, seem to be the only things that have greenness and life, while all else around them seems to be dead and laid in a shroud of white snow.

The custom of setting up a tree at Christmas time and loading it with fruit and gifts, as you see this to-night, seems to have originated in Germany, and the thought of these people in introducing this custom centuries ago was that they might teach their children this very lesson to which I have referred.

Now, I desire to call your attention also to the fruit which is on this Christmas tree. The Bible tells us that a tree is known by its fruit. If you go into the orchard you could tell the apple tree from the pear tree, and you could tell the plum tree from the peach tree. If you did not know them by their leaves, you would at least know them by their fruit. But when you come to look at this tree you find oranges upon it. Now, this is not an orange tree. You find dolls upon it, but it is not a doll tree. Here are a pair of skates, but it is not a skate tree. Here are some candies, but it is not a candy tree. Neither can it be known by the name of any one of these various things which hang upon the tree. But it is a Christmas tree. And all these various kinds of things are properly hung upon the Christmas tree to represent the fulfillment of that promise that, with his Son Jesus Christ, God will also give us all things richly to enjoy.

The gifts on this tree are also presents. In this instance, some from the school to the scholars, and some are presents from parents to children; some are presents from one friend to another friend. Now, until Christ was born, there were no Christmas presents. There was no Christmas day celebrated. But the reason we give presents on Christmas day is to remind

each other of God's Great Gift to man, in the person of His Son, Jesus Christ, to be our Redeemer and Saviour. With Jesus Christ, God also gave us grace and truth, reconciliation, and pardon and peace and salvation. Man had sinned against God; was living in open rebellion against God. Whatever was good, man hated. He loved to do wickedly. He preferred to serve Satan, rather than to serve God. And Jesus came in order to reconcile men to God. To get them to turn away from sin, wickedness and Satan, and to accept of God's love and pardon and everlasting salvation, and to do that which was right and good and holy.

If you could travel through the countries where they do not know of Christ and do not worship Him, and then travel through Christian countries, where Jesus is loved and honored, you would soon see what an awful difference there is between the two. We have railroads, steamboats, and telegraphs, and telephones, and phonographs, and every kind of cloth, and silk, and furs with which to clothe ourselves for greatest comfort, and when we sit down at our tables there is no good thing that is produced in any nation under the sun, that is not available even to those of limited means.

In the heathen countries it is not so. They

are still riding in carts drawn by oxen. Without clothing and without comforts, the people in Africa are still groping through the bushes and jungles. And if you go to India and China and Japan you will find that only in so far as they are brought under the influence of the religion of Jesus Christ do they have even the material blessings which come with the Gospel.

But there are other blessings which come to us with the preaching of the Gospel. In heathen countries they have no asylums to care for the orphans, no hospitals for the sick and the distressed and the dying; no institutions of charity and of mercy; very few schools, and these are only for the rich and the upper classes. So you see that these things are among the gifts which God has given us with His Son Jesus Christ, whose birth we celebrate to-day.

Then there are also the spiritual blessings and gifts. God's grace, communion with God, and the joy and satisfaction we have in our hearts in knowing that we are the children of God; that Jesus Christ has redeemed us from sin and death; that we are the heirs of everlasting life, and of everlasting glory. And the Bible promises us that in the world to come we shall enjoy everlasting blessedness, and happiness and joy. That we shall dwell forever with Jesus

Christ; that we shall be made kings and queens unto our God. The Bible tells us, that it has not entered into the heart of man to think or to conceive of the things which God has in store for those who love Him. If we were to laden this tree with all the richest treasures of the world they could not adequately suggest the great blessings which God has in store for you and for me.

How fitting, then, that we should be glad upon this joyous Christmas day! You and I should not receive simply of these material gifts, but also accept of Jesus Christ in our hearts and receive His spiritual blessings; and be adopted into the family of God, so that we may dwell forever in His presence on high. May God bless you in your Christmas joy, and may you all be glad to-night, not only because you receive the gifts of your teachers and friends, but also because God gives to us all, His Only Begotten and Well Beloved Son, Jesus Christ, to be our Redeemer and Friend.

NUTS.

GOD MEANS THAT WE MUST WORK.

Now, boys and girls, I have here this morning some hickory nuts, walnuts, butternuts, chestnuts, and filberts, or hazel nuts as they are sometimes called, and I want to tell you something that I suppose God means to teach us by these nuts.

Many people remember that when Adam and Eve were driven out of Eden, God told them that "In the sweat of thy face shalt thou eat bread" (Gen. 3: 19), and also that God drove them out of the garden to "till the ground from whence man was taken." (Gen. 3: 23.) On this account some people suppose that if Adam and Eve had not sinned it would not have been necessary for us ever to work, but that is a mistake. If you turn to the second chapter of Genesis, in the fifteenth verse, you will find that it says, "The Lord God took the man, and put him into the garden of Eden to dress it and to keep it." So you see that Adam was required to work, even before the

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Objects used: Some nuts of various kinds.

fall. Of course his work was not as severe as now, and his labor brought him a richer fruitage.

Now, what do these nuts teach us? I think that most all boys and girls like to eat hickory nuts and butternuts, and chestnuts and filberts, and indeed all kinds of nuts. But did you ever stop to think that God has made it necessary that we should crack the shell before we can eat the kernel that is inside? God has purposed to teach us that labor is necessary before we can eat even of that which he gives us, so on the outside of this desired food he places the shell, in some instances hard and difficult to be broken, in order to teach us that labor is necessary before we can eat of his gifts.

Now the same thing is true with regard to the grain that grows in the field. No one ever saw potatoes grow without being planted and cultivated. Rye and oats and wheat do not grow wild. Weeds will grow without being sowed or planted, but grain and vegetables not only have to be planted, but have to be taken care of. Some of you might think that my statement was not wholly correct, because we go out into the orchard and gather apples and pears and peaches, and other kinds of fruit which have no hard shells on them, and which do not have to be planted in the spring. But do you know that

we could not gather this kind of rich fruit from the trees unless these trees had been cultivated for long centuries, grafted and developed so as to produce the rich fruit which is now placed upon our tables? So you see that even this has cost labor, and if we were to neglect the trees in the orchard, it would only be a few years until they would produce only a very small variety of fruit, and even that would be sour and have an unpleasant taste.

But God means to teach us this lesson also in another way. Man has found it very necessary to use the different kinds of metals, iron and copper, silver and gold. God has not laid these metals on top of the ground, but has made it necessary that we should dig down into the earth and secure these metals at the cost of a great deal of labor. The same is true also with regard to the coal and the oil, and all the rich mineral products with which God has blessed us. None of them can be secured without labor.

We are all naturally lazy. I have oftentimes thought that we are all born lazy. Some learn to be industrious with less effort, but all have to be taught to work. God means that we should work. Have you ever thought that God could feed us without our labor if He chose to do so? He could rain down our food from heaven, just

the same as He gave manna to the Children of Israel, while they were journeying to the promised land. He could not only feed us, but He could also clothe us from Heaven. I am sure that if God gave us our clothing from Heaven, He would not make such foolish fashions as wicked people over in Paris invent, and which all the rest of the world seem to think they have to imitate. Not only our food and clothing, but God could also have made it necessary that there should be no preachers. Instead of giving us His Word in the Bible, and then asking us to go into the world and to preach it to all creatures, He might have used the stars at night, just the same as the printer uses the different kinds of type and prints the letters and words upon the page; so God could have used the stars in order to write His law upon the heavens in a universal language that would be known by all men, and so at night, and even in the daytime, people could look up into the heavens and read God's law. Thus it would have been unnecessary ever to have printed Bibles, or to send preachers to preach. The cost of building churches and supporting ministers would thus have been unnecessary, but God does not do things in that way. Lazy people might desire that things were arranged in this way, but God has seen fit to make it very different.

But why do you think that God means that you and I should learn to work? There are two or three good reasons which I can think of. We are so constituted that no one can be in good health for any considerable period without physical exertion, and so you see that if we want to be well—and no one can be happy who is not well—it is necessary that we should learn to work. You will always find that lazy people who eat a great deal suffer many physical ailments. They are always complaining, and I think you will always find that they really are sick, but they could be well if they would only go to work as God meant that they should.

Then there is another reason. An idle man is always a dissatified man. A boy or girl with nothing to do is sure to be unhappy. If we desire to be happy and contented we must learn to work.

But there is also another reason. Our spiritual well-being also renders it necessary that you and I should have something to do. Work is really one of God's greatest blessings, and we are told that those who are idle tempt Satan to tempt them. I do not believe that an idle person can be a good Christian. An idler is of no use either in the world or in the church. God can make no use of him, and Satan must surely despise him also.

So if you desire to be delivered from sickness and to remain well and strong, if you desire to be contented and happy, if you desire to be good and useful, if you desire to be helpful in the great purpose for which God has created you and placed you upon this earth, you must learn to work, and the best time to learn to work is when we are young. We are to learn to labor with our hands, with our minds, always remembering that whatsoever we do, we are to do all to the glory of God.

Now let us all join in singing,

"Work, for the night is coming."

LEAVES.

THE LESSONS WHICH THEY TEACH.

BOYS AND GIRLS: While on my way to church this morning, I picked up these few beautiful leaves, which during the summer were lifted aloft in the trees and cast their grateful shadows upon the weary traveller as he journeyed under the scorching rays of the sun. But with the coming of autumn these leaves have faded, and the first frost of winter has tinged them with crimson and glory. I am sure we cannot look upon them without thinking of the words of the Prophet Isaiah, in the sixty-fourth chapter and the sixth verse, where he says: "We all do fade as a leaf."

I desire, however, to use these leaves to teach you not only this lessen, but also several others which they suggest.

If, during the summer, you go out into a forest and study the leaves, one of the first things which you will notice will be that the leaves which grow

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Objects used: Some autumn leaves, or green leaves of different varieties.

upon one kind of trees differ from the leaves which grow upon every other kind of trees. Indeed, if you pick up a leaf from the ground and examine it carefully you will find that the leaf is a picture of the tree upon which it grew. The shape of the leaf will correspond very largely with the shape of the tree from which it has fallen. If you study the leaf more carefully you will discover that the veins in the leaf will quite closely resemble the shape of the limbs of the tree. You would not be able to study the different leaves which you pick up without being impressed with the resemblance between the leaf and the tree upon which it grew.

Now, I think that we may learn a very profitable lesson from the leaves this morning in this respect. I think that you will find, when you are able to study with a little closeness of observation, that the scholars of different Sunday-schools are different from each other, at least in some respect. Those who come from the school where good order is maintained, where there are consecrated, devoted teachers who give themselves carefully to the preparation of the lesson, secure the attention of their scholars, impress the truth deeply upon the minds, and hearts and consciences, you will find that the scholars of this school become attentive and orderly, and well

behaved, and all the scholars in the school partake of the influences which are exerted over them from Sunday to Sunday. The scholars who attend a school where the Superintendent does not keep good order, where the teachers are irregular and disinterested, and where everything is permitted to go along as by mere chance, these scholars will partake of the influence of the school, and will individually become like the school. So you see how important it is that each and every scholar should be attentive and thoughtful, and give the very largest amount of help possible to the Superintendent and teachers to render the school orderly, and to encourage the teachers who desire to devote themselves to the teaching of Bible truth and the impressing of the spiritual lesson, so that those who are under their influence may be brought to a saving acquaintance with Christ.

What I have said with reference to the Sunday-school is also true with reference to the Church. There is an old saying, that "like priest, like people." When a pastor continues for a long period of years in the same pulpit, ministering to the same people, if he has their sympathy, coöperation and assistance, etc., in their spiritual character the people will become very much like each other, and all will become more and

more like the pastor and his teachings. If he is godly, and consecrated, and upright, his people will become increasingly so. And you will find not only that each scholar becomes a miniature of the Sunday School which he attends, but each Christian becomes a minature of the congregation of which he is a member.

But the leaves teach us another lesson. The great trees which you see in the forest are the result of the united efforts and labors of the leaves. Each leaf is gifted with individual power, and together they all drink in the influence of the sunlight and the showers, and unitedly they build up the great oaks and elms and poplars, and all the trees of the fields and forest. The coal, which is now dug from the mines, was once a great tropical growth of forest trees which were afterwards buried by some great convulsion in nature, and now when we dig up the coal and burn it in our stoves we are simply releasing the buried sunshine which was accumulated and stored up by the individual leaves of the great forests of centuries ago.

As we look upon the leaves of the trees I think we must be impressed with the fact, that each one labors in his own appointed place. There is no conflict, there is no crowding of one, thinking to exalt himself above the others. There

are no little parties of leaves joining together and trying to crowd themselves to the top of the tree, but each and all work faithfully and zealously in the place which God has appointed them.

They are not only faithful workers, but they are unselfish workers. No leaf can have the joy which belongs to another, or the glory of all the leaves. Each leaf has the reward of doing a little, and when its work is done it must drop to the ground and perish in the dust. The work which it has done and the tree which it has helped to build will be its monument and reward. If each leaf gives its life faithfully for the building up of the tree, no leaf can fall to the ground or be shaken from its place by the autumn wind and perish in despair.

If you will go into the forest at this period of the year, or go into the orchard and examine where the leaves are about to drop off, you will find that at the base of the stem of each leaf, already there appears the budding of the leaf which is to be unfolded next spring, and even though the leaf withers and falls to the ground, leaving the barren limb alone to battle with the winter storms, yet there is the promise and the evidence that when the gentle breath of spring shall come and break open the icy sepulchres of

the winter, these little buds will feel the genial warmth and unfold their green beauty in a radiant springtime of beautiful foliage. So one generation of men may die and pass away, to have their work continued and completed by those who are to come after them.

But these leaves also teach us of our mortality. For, as Isaiah says, "We all do fade as a leaf." We are all very apt to forget that we must die. And so each year, when the summer is over and the fruit is gathered, the leaves begin to wither, and the early frost tinges the forests of the closing year, like the sun oftentimes makes the clouds all crimson and glory at the close of the day. These things should teach us that as advancing years come, we also must fade and die. God spreads out before us this great panorama along the vallies and on the hillsides to tell us that as the leaves perish, so we must also fade and droop and die.

But there is one great encouragement, and that is, that although the leaves fall, the tree stands. The leaf perishes, but the tree abides, and year after year, sometimes for centuries, it goes on increasing in stature and in strength, abiding as the gaint of the forest. So also, when at last each of us must die, that which we have built shall abide, and what we have received from

others and to which we have added our efforts and our labors, others shall receive from us, and they also shall carry on the work in which we have been engaged. So each generation receives and carries on the work of those who have gone before. As the poet has well said,

> "Like leaves on trees, the race of man is found,
> Now green in youth, now withered on the ground;
> Another race the following age supplies;
> They fall successive, and successive rise;
> So generations in their course decay;
> So perish these when those have passed away."

The tree stands a monument of strength and beauty at the grave of all the dead leaves which lie buried at its feet. So what each boy and girl, each man and woman, shall have accomplished of good or evil, will remain after they have perished and passed away, to tell of their lives, and God will note the result. He who says that not even a sparrow can fall to the ground without His notice, and who tells us that the very hairs of our heads are all numbered, He will note our deeds, and He will be our reward.

If I were preaching now to the older people I might call attention to the fact that the autumn leaves are more beautiful than the summer leaves. And so boys and girls, it seems to me, and it has always thus seemed to me, that there is

something more beautiful in manhood and womanhood, during the later years of life, than during the earlier years. Always honor and respect the more aged whose heads are gray, whose features are venerable and whose characters are Christ-like.

CORAL.

LESSONS FROM LITTLE WORKERS.

My dear boys and girls: You often think that because you are small, therefore you can accomplish but very little religious work. I have here a piece of coral, and I hope we may be able to learn from it this morning that not only boys and girls, but men and women, make a mistake when they are not willing to begin to work in order to accomplish some great thing, because they think they can do but little.

Over in the Pacific Ocean, where the weather is mild and the water remains moderately warm throughout the entire year, there is a very little water insect which is so small that you can hardly discover it without a microscope. You have to magnify it a good many times before it seems to have any considerable size, but thousands and millions of them associate together in building great coral reefs and coral islands, some of them quite large, extending many miles.

Object. A piece of coral can be purchased in stores where they keep sea shells and similar articles.

Along the east coast of New Holland there is a reef extending over three hundred miles. Now you see that one of these insects is so small that he could accomplish nothing. But let us see what can be accomplished by such a little worker when many of them work together, when all work in harmony and follow some great plan.

If you were to examine this piece of coral which I hold in my hand, and which looks very much like a branch of a white tree, you would find it all full of holes about as large as the point of a pin. In each of these one or more little insects lived. This was his home. You will see, therefore, that each one was shut off from the others. Each of these little workers was quite alone by himself, and yet there were millions working upon this same tree and its branches. What would have been the result if each one of these little insects would have said that he was too small to accomplish anything, and therefore should have declined to do any work at all. The great corals would not have been built by these insects, the islands would not have been formed, the great reefs that have been the defense and protection of many a ship in a great storm at sea would never have been built. Each insect could do but little, but they all went to work.

Now each boy and girl in our Sunday-school

might be compared to these little insects. No one can accomplish everything alone, but when each does a little, and all keep at it all the while, unitedly much can be accomplished.

As these little insects build the great coral reefs, so by your united efforts we can build up a large and flourishing Sunday-school, and as a result the big people will all go to work and we will have a large and flourishing congregation also.

"The tiny coral insects,
By their slow but constant motion,
Have formed those lovely islands
In the distant, dark blue ocean;
And the noblest undertakings
That man's wisdom hath conceived
By oft-repeated efforts
Have been patiently achieved."

But will you notice also that these little insects all work in harmony. Some classes of them build corals which look like trees; some build a something which looks very much like a palm-leaf fan; others build a large cup, which is called Neptune's Cup, which is sometimes as much as six feet in height and three feet in breadth, and so, all working in harmony, they accomplish a harmonious and perfect result. You see, then, how important it is that we should have harmony in our Sunday-school and in our church.

There should be no idlers, but all the workers should work together so as to accomplish the great purpose of the church and of the Sunday-school.

But in order that there may be harmony and beauty in the result, it is necessary that there should be perfection of plan and design. These little insects were entirely cut off from each other, as much as a prisoner in one cell is cut off from the prisoner in the next cell in a great penitentiary, and yet they all work in accordance with some common plan. Now, we have a plan in our church and Sunday-school. The superintendent and the pastor are here to direct, but after all they are not the originators of the plan. God is the author of the plan. If there is to be no conflict, if there is to be beauty and perfection in the result, we must follow God's plan. The scholars, and the teachers, the superintendent and the pastor, and all, must each know what God's purpose is in the church and Sunday-school. It is not simply that we should come together Sunday after Sunday, to meet our pleasant teachers, to have good singing, and even interesting lessons or interesting sermons, but God's plan is that we should be so impressed with the truth as that we should be saved by it. His plan is not simply one which makes the

Sunday-school and the church a success, for the simple purposes of success, as men speak of success, but shall make both the Sunday-school and the church the means of saving men from their sins, and cause righteousness to abound again in the earth, and save us for all eternity.

Now each one of us alone, by himself, would be very insignificant worker. But if we will all work, and all work in harmony, and all become workers according to God's plan, we can accomplish very great results to the honor and glory of His name.

A BRICK.

NOBLE, BRAVE, LOYAL CHRISTIAN BOYS AND GIRLS.

My dear young friends: I suppose you wonder what lesson I could possibly teach you this morning from the brick which I hold in my hand; but I suppose you will be able to understand as I go on and tell you of an ancient custom, and a little incident which history says happened over three hundred years before Chist.

In the olden times, and especially in the Eastern countries, houses were never built here and there through the open country, but the houses were all centered together in a city which was usually built on the top of a hill. Around the city the people always built a wall. This wall was very thick and very high, with usually a gate on each side of the city, and so the farmers and all the residents of the country for a considerable distance dwelt inside of this wall, and at night when the sun went down, the gates were closed in order to protect the inhabitants of the city against robbers, and especially against the armies of their warlike neighbors. If you were to travel

in many of the far-off Eastern countries to-day, you would find that these customs still prevail, and that people live inside of walled cities, or, in other words, in cities which have a big wall about them.

In his life of one of the Kings of Sparta, whose name was Agesilaus, Plutarch the historian tells us that an ambassador came to Sparta from a foreign court for an interview upon some matters of national interest, and while he was at Sparta the king took great pleasure in showing him over his capital. The ambassador knew of the fame of the monarch, who, although only the King of Sparta, was in reality the ruler of Greece. Having heard so much of this great king, the ambasrador had expected to find, as was customary, great massive walls all around the city, and on the top of these walls, battle towers, in which soldiers gathered in time of war for the defense of the city. Imagine the surprise of the ambassador when he saw nothing of this sort. And of course you can readily understand that he would naturally speak to the king about it. "Sir," said the ambassador, "I have visited most of your principal towns and find no walls reared for defence, why is this?" "Indeed, Sir Ambassador," replied the Spartan king, "thou canst not have looked carefully. Come with me to-

morrow morning and I will show you the walls of Sparta."

According to appointment, on the following morning the king and his visitor went out upon the plains just outside the city where the king's army was drawn up in full array, and pointing proudly to the army of patriots, the king said, "There thou beholdest the walls of Sparta—ten thousand, men and every man a brick." The king desired his guest to understand that he relied for defense, not upon brick walls, but upon this living, moving line of brave, dauntless, loyal men.

I suppose you have often heard the slang expression "He is a brick." Very few, I suppose, of the many thousands who are given to the use of this slang term, ever think or even know of its original meaning, as used by the King of Sparta. In the meaning in which it was used at that time by the King of Sparta, it was a grand thing to say of a man, "he is a brick."

Now our church and Sunday-school, and our community, like every village and city in the land, must have its wall of defense. And as a wall for our Sunday-school and our church, I want the army of boys and girls, and young men and young women, who are enrolled as its members. Every boy and girl is to be a defender.

In order that you may know them when you see them, let me tell you who some of our enemies are. One of these enemies is Sabbath breaking. When a boy or girl is tempted not to come to Sunday-school, but to take a stroll in the fields, or to go out into the park on Sunday morning, he has simply fallen into company with one of the enemies of our school and is invited to become a traitor, both to the school and the church, and also to Jesus Christ our Saviour. Now if each boy and girl will constitute a brick in the great wall that we can build around our church and our community, we will be able to shut out this great enemy. And each and every night, as the sun goes down, we will shut the gates against the hostile armies of sin, and especially against the great giant Sabbath-Breaking.

Then there is another enemy. That enemy is intemperance. I am sure that if every Christian man and woman, and every Christian boy and girl, will set themselves earnestly and zealously against this enemy which has corrupted so many cities, and has destroyed so many homes, slain so many thousands of individuals, and scattered sorrow and distress and woe from one end of the earth to the other, we will be able to shut out this great enemy also from our church and Sunday-school and community.

This enemy has a great deal of influence. His friends are very zealous, and although most of them are poor, yet they are willing to give everything, even their own lives, in order to gain a victory for their false friend. If you want to be most securely protected against this enemy, you will have to be very careful about smoking cigarettes and cigars, and drinking cider and beer, and getting into bad company and being led away and finally sold into perpetual slavery by this great enemy of the human race.

Then there are various other enemies. Vice of all kinds, gambling, falsehood, dishonesty, disobedience to parents and so many other sins that their names would make a great catalogue of evils. Shut these enemies out of your heart and let every boy and girl in the school stand as a wall of defense to keep the life of our school and congregation pure from inroads by these destructive enemies.

Our God is the God of battles, and Jesus Christ is the Captian of our salvation, and under the standard of this Great Captain, with the help of our Divine Father, we can be sure of victory over all our foes. I want every girl and boy here to be a brick in the great wall of defence for the protection of our homes, our church and our liberty.

FISH IN AQUARIUM.

THE ALL-SEEING EYE OF GOD.

My dear young friends: I have brought this morning an aquarium with these two very pretty goldfish in it. As they swim from side to side they look very beautiful. When they see me coming nearer to the aquarium, or moving my hand upon this side or the other, they dart very quickly to the opposite side of the aquarium. They try to get out of sight, but it makes no difference whether they are upon this side or upon the other side of the aquarium, I can see them just as well. I can look right through the aquarium; I can see through the glass, and I can see through the water. And wherever the fishes are in this aquarium, I can see them. It is impossible for them to hide away, or to get out of my sight.

Now, the Bible tells us that "the eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15: 3.) We are very clearly taught in the Bible, that it makes no difference where we are, God can see us just as well in one place as

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Objects: A small aquarium with a few small fishes.

in another. He can see us in the night just as well as in the daytime, for "the darkness and the light are alike unto Him." David said, "He that keepeth Israel shall never slumber or sleep." (Psalm 121: 4.) So it makes no difference whether you are in the house or out of doors, whether it is day or whether it is night, God can see right through the house, just as you and I can look through this aquarium and through the water, so God can see right through the thick walls of a house, or even through a great mountain. If you were in the valley beyond the mountain, God could see right through the mountain; that would make no difference. He can even see way through the earth, from this side through to China. It makes no difference to God, for He can see just as well through material substances, through which you and I cannot look, as we can see through the air, indeed much better, for distance limits the possibility of our seeing distinctly and clearly, while God's power to see is not limited or circumscribed.

Once there was a very excellent good women, who had a very nice and conscientious little boy, but the mother was poor and had to go out from day to day to earn her living. Each night when she returned home the little boy was very lonely, and would watch very patiently for his

mother, and when he saw her coming, he would always run to the door to meet her, and throw his arms about her neck. But one evening when she returned, she noticed that little Willie was not at the door to meet her. She could not understand why, when she came in to the house he seemed to be afraid of her. He tried to avoid her. After a time the mother called Willie to her and threw her arms around his neck and kissed him very tenderly. This was too much for the little boy's heart. He looked up into his mother's face, and said, "Mamma, can God see through a crack in the door?" His mother said, "Yes, God can see everywhere." He said, "Mamma, can God see into the cupboard if it is dark in the cupboard?" "Yes, Willie, God can see in the dark as well as in the light." Willie looked up into his mother's face and said, "Then I might as well tell you. To-day I was very hungry, and although you told me that I should not take the cake which you had put in the closet, yet I went to the closet, and when I had closed the door, and it was all dark, I felt around till I got a piece of the cake, and I ate it. I did not know that God could see in the dark. I am very sorry that I have been so wicked and so naughty." And so little Willie threw his arms around his mamma's

neck and laid his head upon her shoulder and wept very bitterly.

Once a man went to steal corn out of his neighbor's field. He took his little boy with him to hold the bag open, while he should pull the corn and put it in the bag. After they had reached the cornfield the father looked this way and that way, and looked about him in every direction, and when he had given the little boy the bag to hold open, the little boy looked at his father and said, "Father there is one direction that you have not looked yet." The father was quite frightened and supposed that his son had seen some one coming in some direction. But the son said, "You have not looked up. There is some one in that direction I am sure who sees us." The father was so much impressed that he turned away from his sinful purpose, and returned home, never again to steal from anyone.

Many years ago, among some of the denominations when they built a church, they used to build the pulpit very high. It was built almost as high as the gallery. And when the people sat in the pews and desired to see the minister, they had to bend their heads back, and look up very high toward the pulpit. At Reading, Pennsylvania, there is still one of these old pulpits which

was formerly in use. On the under side of the shelf upon which the Bible rested in that pulpit, there was painted a large eye. And when the people would look up from the pews to see the minister, or towards the Bible, underneath this lid upon which the Bible rested they would always see this large eye. This eye would seem to look right down upon each one individually, and thus they would constantly be reminded of the text, "Thou God seeth me," and the text which I repeated at the opening of this sermon, "The eyes of the Lord are in every place, beholding the evil and the good." And so Sunday after Sunday, and year after year, from childhood to manhood, this object sermon was constantly being preached to them.

Whenever Satan tempts you to do wrong, remember that you cannot escape from the eyes of One who sees you constantly, and although no human being might know of your wickedness, yet God sees you, and God knows it all, for "His eyes behold, His eyelids try the children of men." (Psalm 11: 4.)

GRASSHOPPER AND ANT.

NEGLIGENCE AND INDUSTRY.

THE largest city of the world is across the ocean, in England. In the busiest part of London is a very large building, called the Royal Exchange. On the top of the pinnacle, or tower, of this building, which is very much like the steeple of one of our churches, cut in stone, is a large grasshopper, and the English people have this legend in reference to it: It is related that some three hundred and seventy-five years ago, a woman, whose purposes we cannot know, might have been seen hurrying along a country lane, some miles outside of the city. Hastening along she came to a gate leading into a field, and looking in every direction to be sure that no one was near, she took off her shawl and wrapped it carefully around a little baby which she had concealed under her arm, and laid it gently by the side of a hedge. And then turning back to the lane, she soon disappeared in the distance. An

Objects: Grasshopper and ant in separate tumblers, covered with cheese-cloth or gauze.

hour or two later, a rollicking, frolicking boy, possibly returning from school, was crossing the field. It was in the later days of summer, when butterflies and grasshoppers abounded. As this light-hearted boy was whistling along his way, a large grasshopper bounded across his path, and, true to the instincts of childhood, the boy started in pursuit of the grasshopper. Stooping to catch his prize, the boy discovered near by what proved to be a bright little baby, fast asleep in its mother's shawl. Joyful with the prize which he had found, he took it up in his arms, and hastened to his mother, who, although a farmer's wife, with many cares and several children, resolved to adopt the little stranger as her own.

Years passed on, and the infant boy grew to be a man of industry and economy, and finally became one of the richest and most influential men in the city of London. Queen Elizabeth, who was then upon the throne, often consulted him, and in after years, as an expression of gratitude to the great city in which he had accumulated his wealth, and for the royal favor which had been shown him, he built the Bourse, or what is called the Royal Exchange, and in recognition of the kind Providence which had used the grasshopper to lead the steps of the boy to where the baby was lying in the fields, Sir Thomas

Gresham, for that was his name, placed this large grasshopper in stone, upon the topmost pinnacle of this Royal Exchange. While I cannot vouch for the historical accurracy of this legend, yet it beautifully illustrates the truth that God often uses an humble insect for the accomplishment of his great providences.

Now, in this tumbler I have a grasshopper. I have covered the top of the glass with coarse cloth, so that he cannot jump out, and also to permit the air to enter, so that he shall not suffer or die of any cruelty upon my part. In this other tumbler I have a little ant, so small, I do not suppose you can see it, but I want to tell you something about the grasshopper, and also about the ant.

The grasshopper is very much like that class of boys who want to have a good time, play and frolic from day to day, but never go to school or work, but live for the play and pleasure to be enjoyed each day as it passes. The grasshopper jumps from place to place across the field, eating his food wherever he can find it, and then spends his days and weeks in idleness. He never stops to think that the summer will soon pass away, the fields will then be barren, the cold autumn will come, when the fields will be left desolate and covered with snow. So finally when the

autumn comes, he has no food laid up for the winter, but dies of poverty and hunger. This little poem which I read in the schoolbooks, when I was a boy, will tell the whole story.

SONG OF THE GRASSHOPPER.

I saw a brown old grasshopper,
  And he sat upon a stone,
While ever and anon he chirped
  In a sad and mournful tone:
And many an anxious, troubled look
  He cast around the naked plain;
Where now was but a stubble field,
  Once waved the golden grain.
What ails thee, old brown grasshopper?
  His voice was low and faint,
As in the language of his race
  He made this dire complaint:
"O! in the long bright summer time
  I treasured up no store,
Now the last full sheaf is garnered,
  And the harvest days are o'er."

What didst thou, brown old grasshopper,
  When the summer days were long?
"I danced on the fragrant clover tops,
  With many a merry song;
O! we were a blithesome company,
  And a joyous life we led;
But with the flowers and summer hours,
  My gay companions fled:
Old age and poverty are come,
  The autumn wind is chill,
It whistles through my tattered coat,
  And my voice is cracked and shrill.

In a damp and gloomy cavern
Beneath this cold, gray stone,
I must lay me down and perish—
I must perish all alone.
Alas! that in life's golden time
I treasured up no store,
For now the sheaves are gathered in,
And the harvest days are o'er."

He ceased his melancholy wail,
And a tear was in his eye,
As he slowly slid from the cold gray stone,
And laid him down to die.
And then I thought, t'were well if all
In pleasure's idle throng,
Had seen that old brown grasshopper
And heard his dying song:
For life's bright, glowing summer
Is hasting to its close,
And winter's night is coming—
The night of long repose.
O! garner then in reaping time,
A rich, unfailing store,
Ere the summer hours are past and gone.
And the harvest days are o'er!

The little ant which is in this tumbler is not so foolish. For thousands of years the ant has always been wise and industrious. In the Book of Proverbs, written over twenty-five hundred years ago, Solomon tells us in the thirtieth chapter and twenty-fifth verse: "The ants are a people not strong, yet they prepare their meat in the summer." And in the sixth chapter and sixth

verse he says, "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." I think you have all noticed the industry, activity and perseverance of these little ants. They attempt great things. Sometimes you will see one of these little insects carrying a burden which is several times larger than its own body. If they come to a stone, or a log, or some obstacle, over which they must carry their burden, if they do not succeed the first time, they will try again, and even though they should fall, or fail as much as a hundred times, they will persevere until they have accomplished their undertaking. If you watch them, you will see how rapidly they move. They are not lazy, they do not loiter along the way, but are always in a hurry. They work with energy and gather food during the summer, which they lay up for their supply during the winter. Whatever the little ant can gather, it carries home and lays up in store, not for itself alone, but all work together, each laboring for the good and well-being of all the others.

This grasshopper very fittingly represents the feeling and thought which comes into the mind of every boy when he is at first required to work, to go to school and study, when he is being

taught to be industrious and useful. When the days are pleasant, boys do not like to go to school. When a pleasant Sunday morning comes in the springtime, they often wish to stay at home, to go out to the Park, or to roam about the fields, and if most of the boys and girls had their own way about it, in the beginning, they would live pretty much like the grasshopper. They would get what pleasure they could out of the days as they pass, grow up in ignorance and idleness, and in manhood and womanhood find themselves in poverty and want. I think that pretty much all boys and girls are born lazy, and that feeling can only be cured by being required to work, being compelled to go to school and study, and being kept persistently at it from week to week and year to year, until at last they learn to love to work. If the parents of the grasshopper had not themselves been lazy and grown up in idleness, they would have taught the young grasshopper that in the spring and summer he was to look forward to the wants and needs of the winter. The older ants always teach the young ants to work, and in that they are very wise.

Perhaps you have seen boys and girls who have learned to work, who are always very active, who seem always to be busy, but after all accomplish nothing of any moment in life. If

we want to live to some purpose in this world, we must remember that we should have a purpose worthy of ourselves, and of the great Father in Heaven who has created us. After a few months and years the grasshoppers and the ants and all the insects die, but you and I shall live on forever and ever. These bodies are laid away in the grave, but our immortal spirits shall still continue to live. The stars in heaven which have been shining for thousands and thousands of years shall eventually grow pale. The sun itself shall cease to shine, and all the heavens and the universe about us shall be rolled together as a scroll. But these immortal spirits of yours and mine shall live on with God throughout all eternity. It is important, therefore, that our industry and our thought and our labor should not be for those things which perish with the using; that we should not simply lay up treasures which we must after a time go away and leave behind us in this world, but that we should lay up treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through nor steal; that where our treasure is, there our hearts may be also; and that we may possess and enjoy our treasure throughout all eternity.

I hope that every time you see a grasshopper or an ant, you will remember the lesson which I have sought to teach you this morning.

ASBESTOS.

THE BODY TEMPORAL, THE SPIRIT ETERNAL.

My dear boys and girls: I suppose you are all fully conscious of the fact that you have a body. You may also know, but often forget, that you have a soul or spirit within this body. It is the spirit that looks out of these eyes, and is the conscious, living personality within these bodies of ours. The eyes are the windows of the body, out of which the soul looks, just as a person looks out of the windows of a house.

Now this morning I want to call your attention to the fact that our bodies are only temporal, the spirit is eternal. These bodies will continue to be bodies for a time, but the spirit will continue to be a spirit forever.

We may destroy almost anything about us. Everything that we see will eventually be destroyed. You have possibly seen a building on fire, and after a few hours you have gone back to

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Object. A piece of asbestos cloth. It is not expensive and can be had from men who sell steam boilers for heating houses. Narrow strips in rolls like tape is the most convenient form. Test it in the fire before using.

look and found that it was burned to the ground and the building was entirely destroyed. Even stones and iron can be melted by fire, and if the fire is sufficiently intense they can even be destroyed. Salt, sugar and many minerals can be dissolved and will disappear in water, but after the sugar has disappeared in the water, if you were to place the water on the stove and boil it, you would find that the sugar had not, after all, been wholly destroyed. It would simply have been melted, and by boiling the water you could cause the steam to rise, and thus evaporate the water, and finally find the sugar again at the bottom of the kettle. If you had the means of doing it you could also catch the steam and condense it back again into water; thus you would have the sugar upon the one side, and the water again upon the other, each separated from the other, and so you would discover that even the water had not destroyed the sugar; the sugar had simply melted or dissolved and disappeared in the water.

Now some people have taken this idea and have come to the conclusion that matter is indestructible. In some senses, at least, matter is indestructible, but I would not like to admit, as a proven fact, that matter is eternal.

I have brought with me this morning some

pieces of cloth, of which I am going to give each of you a sample, after the benediction. Most of cloth can be destroyed by fire, but this cloth cannot be burned or destroyed by fire. When you take it home, if you will throw your piece into the stove, it matters not how hot the coals may be, you will find that this cloth will not be burned. You may take it out of the fire afterwards, and find that it is quite as perfect as when you cast it in. It is made of asbestos, a kind of mineral that will not burn. On that account men sometimes make gloves of it, and when they are very dirty they simply throw them into the fire, and the fire burns the dirt out of them, just the same as water and soap wash the dirt from the ordinary pieces of cloth. This kind of material is used around steam boilers and steam pipes, in order to prevent the great heat from setting fire to any wood that may be near them. But even this piece of asbestos cloth can be destroyed in other ways, and so all the objects about us can be destroyed.

But at the same time there is a sense in which matter cannot be destroyed. If you take a wooden box and reconstruct it into a bird-house, it will no longer exist in the form of a box, but in another form; some parts of it as a bird-house, while other parts remain as sawdust and shavings, and some parts of it, possibly, as kindling wood.

Now, if you were to gather up the sawdust and the small pieces of wood and throw them into the fire, philosophers tell us that they would still exist, some of it in the form of ashes, some in the form of smoke, and other parts of it in the form of vapor. So you see that while you destroy the box you still do not annihilate or absolutely destroy the material out of which the box was formed.

In the same way, when death comes to these bodies, and they are placed in the grave, they moulder back to earth. They cease to exist as a human body, but the particles of matter of which they are composed still continue to exist, but in a changed form. The particles of matter exist, but the body, as such, has ceased to exist. The body, as such, is temporal. It loses its individuality and its identity.

This condition, of course, is, as we say, temporal, or only for a time, for Gold has told us in His word that, at the Last Day, He will raise up these bodies of ours, and these corruptible bodies shall put on incorruption, this mortal shall put on immortality. While we may not understand just how or in what manner this is to be accomplished, yet we can believe it just as truly as we do believe that God has raised up these bodies for us out of the dust of the ground, and that

they are constantly renewed and preserved for us from day to day.

Now, what is true about the body, is not true with regard to the soul. The soul or spirit which is within us is eternal. When God had formed Adam's body, "He breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.) This soul or man, this spiritual being within us, is eternal. When death comes, and the soul is separated from the body, the body may lose its identity, but the spirit never loses its identity, individuality or personality. It is indestructible and it is also eternal. The soul does not pass into other forms of being, but remains unchanged and unchangeable. No fire or flood, or influence, or power of any kind, can ever affect the continuous existence of the immortal spirit which God has given us.

In view of the fact that the body is to perish and that the soul is to continue forever, you see how unwise those people are who expend all their thought and effort to feed and adorn the body. The Bible tells us that we are to be diligent in business, as well as fervent in spirit (Rom. 12: 11.); but it also tells us not to expend all our thought and energy in the consideration of the question of what shall we eat and what shall we drink, and wherewithal shall we be

clothed. (Math. 6: 31.) We are to be industrious and diligent, and then we are are to leave these temporal things with God, and devote our thought and energies to higher and nobler purposes and aims. Yet there are many people who fail to follow the teachings of God's word in this matter, but who live carnal, selfish lives. They neglect the spiritual, and live only for the temporal. They never go to church or read God's word. Their thought is only for the passing present, and their effort is only for the body, which is to perish, and they make no provision for the immortal soul, which is to live on and on forever.

But there is another lesson which I think we should learn this morning, and that is that, while these spirits are eternal, we have our part in developing, and enlarging and forming the capacity of these immortal spirits. We oftentimes speak of it as the forming of character. As when our parents by their instruction, or our teachers by their influence, or the good books which we read, or the effort which we make in the attainment of any noble purpose, or many other like influences and efforts, lead to the formation of character, and these characters we are to take with us into eternity.

I trust you will not make the mistake of con-

fusing reputation with character. Reputation is what a man is thought to be; character is what he really is. Reputation is made by what people say of an individual, while character is formed by the thoughts and efforts and motives of the individual himself. Character is what a man really is; reputation is what people oftentimes mistakenly suppose a man to be. Reputation and character are generally two very different things and very unlike. Our reputation will not go with us into eternity, but our character will accompany us forever. You will see therefor how important it is that we should care for our spiritual nature rather than for these natural and temporal bodies.

There is another thought here which is important, which I cannot develop now, but which I will speak to you about next Sunday, when I will try to show you how the development of character and the getting of culture fit people for different degrees of enjoyment and happiness in Heaven.

BOTTLES.

DIFFERENT DEGREES OF HAPPINESS IN HEAVEN.

My dear little men and women: I want to talk to you this morning about a great mistake which some grown people make. Indeed, they make two mistakes. The first mistake is in supposing that they will be more happy here on earth by not accepting Christ, but by serving Satan. But I want to tell you that the happiest people in this world are real genuine Christian people, and the most *unhappy* people in this world are those who are most zealous and faithful in their efforts to secure worldly enjoyment and to live for sin and Satan.

The other mistake which these people make is in supposing that if they can at the very last repent and get into Heaven they will be as happy as those who have been faithful Christians all their lives.

Now this morning I have brought several bottles. Here is a bottle which holds only one

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Objects. Several bottles of different sizes and water to fill them.

ounce. Here is another which holds four ounces. Here is a bottle which holds a pint. Here is a bottle which will hold a quart. And you can readily understand that I might have brought others that would hold a gallon, or five gallons, or ten gallons, or more. Now when I take water and pour into this little vial you will notice that I pour it so full that it runs over. Now when I fill the four ounce vial I fill it also until it runs over. And now when I fill this pint bottle I fill it in like manner until it runs over. Now my little friends, in one respect these three bottles are all alike. They are alike in that they are all full. But I am sure you will all appreciate the fact that they are very unlike in the quantity which they hold. This four-ounce bottle contains four times as much as this little bottle, and the pint bottle contains twice as many ounces as the four-ounce bottle, and sixteen times as much as the one-ounce bottle.

Now, after this illustration, I do not think I shall have any difficulty in helping you to understand that although all who succeed in getting into Heaven will be perfectly happy, yet there will be different degrees of happiness. The individual who lives a life of wickedness and sin, and then repents and accepts Christ upon a death-bed, and is saved, will be perfectly happy

in Heaven, but you will readily understand that the degree, the amount of happiness, will be well represented by this little bottle, as compared with the larger bottles. Such a person will have all the happiness he can possibly contain, but he will be able to contain but very, very little happiness.

Now, this four-ounce bottle may represent one who has spent a large part of his life in sin, away from Christ and out of the Church. When he gets to Heaven he will enjoy all that he is capable of enjoying. As this bottle is filled with water, so will he be filled with happiness; but as it requires only a small quantity of water to fill this bottle, so it will require but a small quantity of happiness to reach the fullest capacity of such an individual and fill him completely with happiness.

In like manner this larger bottle may represent an individual who has spent a greater part of his life in serving Christ, in learning God's will, in growing here upon the earth into the likeness, into the image, into the stature of Jesus Christ—constantly coming to love God more and more, and learning, from day to day, to find increased joy and happiness in doing His will. You can readily see that when such an individual enters Heaven he has a larger capacity for happiness

than one who dislikes sacred things, who never goes to church and does not read his Bible, does not desire either to know his duty or to be obedient to what God would have him to do.

The same thing is constantly illustrated here upon earth in our daily life. The boy or girl who has grown up in the midst of musical surroundings and has come to love music, and knows the difference between good music and poor music, and has come to have a cultivated taste for music, you can readily understand that when he would go to a great musical concert like the great Jubilee which was held in Boston some years ago, where thousands of trained voices and a great variety of musical instruments all combined to produce the sweetest music—I say you can readily understand how such a boy or girl would enjoy the concert intensely; while a girl or boy who had grown up in the heart of Africa, where he had never heard music, would have no enjoyment in such a grand concert. The two persons might sit side by side, and yet, while the music was precisely the same to the ears of both, their enjoyment would be very different, not because there was any difference in the music, but because there was a great difference in the two individuals who listened to it.

In the same way the skilled artist may see

wonderful beauty in the picture, or the painting, or the landscape, or the beautiful sunset, while the uncultured savage might see nothing beautiful in any of these things.

In the same way also you can readily understand how neglected, Sabbath-breaking, wicked and profane children would not enjoy attending Sunday-school, or would not care to attend church, because they have no capacity for enjoying these spiritual things. Therefore it is necessary that your parents should send you to Sunday-school, Sunday after Sunday, and that you should attend the services of the Church, Sabbath after Sabbath, and that you should study God's Word, learn of His truth and of His love and of His grace, and thus cultivate the capacity which God has given you for spiritual joy and blessing here upon the earth, and everlasting joy and everlasting blessedness in the world to come.

I trust that what I have said will teach you the importance of giving your hearts to Jesus, and living lives of great devotion and service to Him as long as you dwell upon the earth. Never think that you can be happy in serving sin and Satan in this world, or, even tho you might gain Heaven at last, that you would be as happy there as if you had given your whole life in

faithful loving service to Jesus, who has died to redeem you from sin and death. It is in the Sunday-school and in the Church, where your teachers and your pastor are laboring to cultivate the spiritual nature which God has given you, so that you may be fitted for spiritual enjoyment in life, and for eternal blessedness and everlasting joy in the world to come.

If you have no capacity for spiritual things in this world, how can you expect to have any capacity for spiritual enjoyment in the world to come? May God help you to see the folly of such a thought and give you to be wise unto salvation in the days of your youth.

THE CLOCK.

MEASURING TIME.

I have here this morning a clock, with which I desire to illustrate and emphasize the truth taught us in the 12th verse of the 19th Psalm, where it says, "So teach us to number our days that we may apply our hearts unto wisdom."

Whatever is valuable we measure. Some things are measured by the yard, some things by quart or gallon, other things by the pound or by the ton. Land is measured by the acre. One of the most valuable things that God gives to us is time. Queen Elizabeth, when she was dying, was willing to give he entire kingdom if she could only have one hour more in which to prepare for death.

As time is very valuable we measure it in seconds, minutes, hours, days, weeks, months, years, centuries. In the earlist time men had no means of measuring time, except as they saw it measured with the great clock which God has set in the heavens; for He tell us in the first chapter

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Object: An ordinary clock or watch.

of Genesis that He made "the sun to rule the day, and the moon to rule the night." The most accurate clocks in the world are those which most nearly keep time with the sun. All the efforts to regulate clocks and watches is simply to adjust their movements so as to have them keep time with the movement of the sun. God has given us a conscience which is designed to regulate our lives until they shall be in harmony with the life of Christ, who is the Sun of Righteousness. Hundreds of years before Christ came, people may have had some very rude way of dividing the time during the day and night, but their principal division of time was simply day and night, summer and winter. These changes of day and night, summer and winter, helped to mark the progress of time, and they still do. If it were all daytime, or all night, and we had no clocks, we would have no means of measuring time. When Baron de Trench was liberated from his dungeon in Madgeburg, where the King of Prussia had confined him in darkness for a period of ten years, where he had no means of measuring how the time passed and had even very few thoughts—when he was liberated, and was told that he had been in the prison for ten years, his atonishment was almost beyond expression, for it had not seemed to him to be so long. It had passed away like a painful dream.

In the early period of the world's history human life was much longer than at present. Men lived to be several hundred years old. I suppose you can all tell how old Methuselah was. He was the oldest man who ever lived. When human life became shorter, time consequently became more valuable and men were more anxious to measure it.

I want to show you this morning how to measure time, and what makes it valuable; for David asked to be taught properly to number his days, and the purpose was so that he might apply his heart unto wisdom.

Now, this watch and this clock are instruments with which we measure time. Once there was a king who desired not to forget that, like other men, he must die, and he had a man whose business it was to come before him each hour and repeated the words: "Remember thou art mortal!" That is, every hour he had this man remind him that sometime he would have to die. Each time the man came in before the king, he was reminded that he had one hour less to live; so, each and every time that you hear the clock strike, you should be reminded of the fact that another hour has passed, and that you have one less to live. In this sense every clock has a tongue, and when it strikes it tells us that we will now have one hour less to live upon the earth.

The earliest device for measuring time was doubtless the sun-dial. Perhaps you have never seen one. It is simply a round plate or disc of metal,with a small piece of metal standing upright in such a position that when the sun shines, the shadow will be thrown upon the round cylinder or disc, around which are figures like those on the face of a watch or clock. Such methods of measuring time we know were used at least seven hundred and thirteen years before Christ, for in the book of Isaiah, 28th chapter and 8th verse, we find a very direct allusion to it. King Alfred of England used to use candles that were of uniform length ; each candle would burn three hours, and by burning four candles, one after another, he could measure the hours of the day. In order to prevent the air from blowing against the candle and thus making it burn more rapidly or interfering with its accuracy in measuring time, he placed a horn or shield around it, and in the old cathedrals this was the way they measured time. Later on they had hour glasses, such as you sometimes see placed on the piano when girls are practicing their music lesson. Sometimes you see small ones in the kitchen, which are used for timing the eggs while they are boiling, and it is to these forms of glasses that various poetical allusions are made when death is spoken of as the " sands of life " running out.

Later came the clocks. They were first made about 2,000 years ago, but were very rude and awkward. The first watches were made about 450 years ago, but they were very large, and you would almost need to have a man to carry your watch for you, it was so heavy. Smaller watches were first made about 200 years ago, and now they have some that are so very small that you could carry six or seven of them in your vest pocket without inconvenience. Good watches can now be bought for a very small amount of money, and they are surely a very great convenience. How else could we tell about the time of the departure of trains and steamboats, the hours to go to work in the factory or to go to school, when to go to church? And the enjoyment of many other things depends upon knowing accurately what moment we should be on hand. You should learn never to be late, but always to be prompt. Suppose that, with this audience of six hundred people, I had been five minutes late this morning. Each person would then have lost five minutes. This, for the entire six hundred present, would have been equal to more than forty-eight hours for a single individual—more than two days and two nights.

But now what is it that makes time valuable? It is the use that we can make of it. David

wanted to know about it, so that he could apply his heart unto wisdom. The man who does nothing with his time, in the eyes of others, is worth nothing; but the busy man always finds that his time is very valuable. It is strange, also, that when you go to idle people and ask them to do anything they always say they haven't time, so that the expression has come to be used that "if you want anything done go to a busy man." The more busy the man is the more likely he is to find time, in some way, to undertake any new form of useful endeavor and work.

Now I want to ask you what use do you make of your time? Are you faithful in the use of every moment at home, diligent in doing the work assigned you, looking about you, and doing your own thinking, finding, of yourself, what is to be done, instead of standing around and waiting to be told? Are you diligent in school, always studying your lessons, learning all that you possibly can, remembering that everything that you can learn will at some time be of service to you? If you are employed in a store, or engaged in any other kind of business, are you faithful, using each moment and each hour, remembering that you are not to be faithful simply when your employer is looking at you, but you are to be faithful at all times? As the Bible says, "Not

with eye service, as men pleasers" (1 Thes. 3:22), but doing everything as unto the Lord. Are you faithful in the matter of attending church, and then when you are in the church, giving your mind to the consideration of the truth which is being presented, rather than allowing your mind to be engaged with the amusements and plays of last week, or the plans and purposes of next week? Are you faithful in the Sunday-school? Do you listen attentively to the lessons which are taught by your Sunday-school teacher? Each minute of the thirty devoted to the study of the lesson is very important, and each of the other moments in the Sunday-school are very important.

I was wondering the other day why the clock should have the long hand to point to the minutes, and the short hand to the hours; but after all, it seems very wise that the greater emphasis, that the greater importance should be attached to the longer hand. It points to the minutes, as though it were constantly saying to you and to me, look out for these minutes, look out for these small parts of the hour, and the whole hour will take care of itself. The big hand points to the minutes, because after all, they are the important things. It is like the old saying, "if we take care of the pennies, the dollars will take care of

themselves." If we will take care of the minutes, the hours will take care of themselves.

If you have never thought on these things, and have been an idler, I want to ask you to "Redeem the time." (Eph. 5. 16.) That is, do not let your time go to waste. If you are not a Christian, even though you are very busy and very industrious concerning temporal things, you are really wasting your time. We are placed here upon the earth in order that we may love and serve God. That is our main business here. If we are going to serve Christ, we should study to know His life and His teachings, and yet some people know very little about the Bible. Did you ever stop to think that a man who is thirty-five years old has had five solid years of Sundays. And the man who is seventy years old, has had ten solid years of Sundays? With ten years given to worship and the study of God's Word, a man at seventy ought to know a great deal concerning the teachings of the Bible. May God teach us so to number our days that we may apply our hearts unto wisdom.

SMOOTH PEBBLES.

GENTLE, CONSTANT, PROLONGED INFLUENCES.

MY DEAR LITTLE MEN AND WOMEN: I desire this morning to impress two thoughts upon your minds. One is that if you are brought daily and constantly under the influences of evil, in all human probability, they will eventually ruin you. The other thought is, that even tho some of you may seem to be surrounded by great difficulties, yet by constant and continued effort, you may overcome these difficulties, and accomplish great and grand results.

I have brought here this morning five smooth pebbles. You remember that when the great giant, Goliath of Gath, was defying the armies of Israel in the plain, that David came to visit his brethren who were soldiers in the army, and when Goliath defied any one to meet him, and no one was willing to go and conquer the giant, David proposed to Saul, the king, that he would go and slay the giant. You will remember how Saul put his heavy armor upon David, but David

Object: A few smooth pebbles.

knew that he could accomplish nothing with this armor. So, taking off the armor, he went down to the brook and gathered five smooth stones, or pebbles, out of the brook, and with these, and his sling, he went down to meet the giant. When he drew near he placed a smooth stone in his sling, and threw it with such force against the temple of the giant that he fell upon the ground, and then David drew out the giant's sword and cut off his head. This giant was a very wicked man, and defied the God of heaven and the armies of Israel, and, therefore, God blessed David in the slaying of this wicked giant.

Now, the reason why David went down to the brook to gather these stones was because the stones in the brook are smooth. In the Book of Job, 14th chapter and 19th verse, it says "The waters wear the stones." You know that water is soft, and the stones are very hard, and you would scarcely expect that the water would be able to wear the stones, so that they would become round and smooth like these pebbles which have been taken out of a brook, and yet such is the case. Even water, when permitted to fall, drop by drop, will wear a hole in the hardest kind of stone. It will not wear a hole in a stone in one day or two days, or in a year, but if it continues dropping and dropping, year after year, it will finally wear away the stone.

Even the air, which is softer yet than the water, wears away the great temples, and the great structures which were built of stone centuries ago, and these great buildings and structures crumble, year after year, and century after century, until after years, even the atmosphere, the air, the wind, wears them away.

If you were to go to Harper's Ferry, where the Potomac River flows through the mountain, you would see how the action of water in a long period of centuries wears away great mountains of rock. You could see the same thing just above Easton, Pennsylvania, where the Delaware River flows between two great hills that rise on either side of the river, and if you were to go a little further up the Delaware, until you came to what is called "The Delaware Water Gap," you would see how this same river has worn its way through the great rocks that rise on either side of the river, until now it has a deep channel, worn by the great body of water which has been washing against these rocky mountain sides for many centuries. At some time I trust that each and all of you may have the privilege of visiting Niagara Falls, one of the most wonderful things in our country, and when you stand there and see this vast body of water plunging over this great fall you will see what is the result of

the action of water. This great flow of the Niagara River washes away the softer rock which is beneath, and gradually the hard rock which is on top, unsupported from beneath, breaks off and falls down, and the great force of the water is thus wearing away, century after century, the edge of that great cataract.

I think that from what I have said you will understand the fact that what Job said is true, "The waters wear the stones." The method of this work, I think you doubtless also understand, that it is the gentle, constant, prolonged and continuous influences of water, wearing great mountains of rock and stone, century after century, that accomplishes these very wonderful results.

But the important thing after all is the lesson which this fact should teach us. The first lesson which I have suggested is that if evil influences —if bad boys or bad girls, or bad men or women, or the influence of the theatre, or of the saloon, or of bad books, or of any other bad influences are exerting themselves over you from day to day, and week to week, altho you may think that you have the power to resist these influences, and that they will never have any effect upon you, yet you can be assured that if the water, which is so soft and pliable, is able to wear these pebbles, which were once

rough, jagged and broken pieces of stone, into round, smooth pebbles, so these influences of evil, acting upon you day after day and week after week, will eventually have such an influence upon your thinking, and upon your life and character as that finally all your good principles and good purposes shall have yielded to these wicked influences. With regard to bad people and bad influences there is only one safety, and that is to get away from them, and then place ourselves under the influence of good people, and of inspiring truths and good books, the best of which is the Bible.

You will also see how that by continuous energy and effort you may be able to overcome the greatest difficulties which seem to rise in your pathway of usefulness and success in life. Knowledge may be acquired little by little, day after day, until those who enjoy the least advantages may come to be the most learned of men. You see the same thing illustrated every day in the lives of those who accumulate wealth. It is by saving the pennies, the nickels and the ten-cent pieces, that they accumulate the dollars, and eventually become very wealthy.

The same thing is illustrated in the doing of good. The men who are accomplishing the greatest and grandest results in the world are

those who are content to do small things, but they keep on doing these small things, day after day and year after year, until the result of their life is simply that of grandeur and sublimity.

The same is true also in glorifying God. Do right in little things. Be faithful in every duty. Glorify God constantly in little acts and humble services, and if you thus do good in every opportunity that comes to you, the eventual result of your life will be that of glory and honor, both in this world and in that which is to come.

TOBACCO.

WHAT IT DOES AND WHAT WE SHOULD DO.

Boys and girls: I have brought this morning a leaf which is not quite so broad as a cabbage leaf, but it is much longer and a great deal more destructive. I think you will know what kind of a leaf it is when I tell you that out of leaves of this kind are made snuff, chewing tobacco, smoking tobacco, cigars and cigarettes.

Snuff is not so extensively used at present, but there was a time when snuff boxes, studded with jewels, were much used by kings and queens for presents among themselves. It used also to have a place in the United States Senate. By the side of the desk of the Vice-President, who was the presiding officer in the Senate, there used to be a large snuff box for general use. And it is said that even Henry Clay, in his great speeches, used sometimes to pause in order to get a moment to think, and at the same time to get a pinch of snuff, and that he would step

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Object: A tobacco leaf, which can be procured at any cigar manufactory.

forward and take a pinch between his fingers, draw it up his nose, and then return to his place upon the floor and resume his speech. I can remember when a boy that snuff boxes were quite common. In the southern portion of our country they were accustomed not only to snuff this ground tobacco into their noses, but to "dip," as it was called, to rub it around the gums in the mouth. I am sure that you will all agree with me that this was neither a cleanly nor a very nice habit.

Now another form in which tobacco is used, I am glad to say, however, not so extensively as in years gone by, is for chewing. Then there are also those who use tobacco, smoking it in a pipe. Still others, and perhaps the largest number of all, use tobacco in the form of cigars, and a great many boys and young men, I am sorry to say, use tobacco in the form of cigarettes.

Tobacco is nothing but a weed. It was first found by Columbus when he came to this country in 1492. It was then in use among the Indians. The real character and effect of tobacco was soon discovered, and in 1584 a proclamation was issued against it in England, and in 1684 the cultivation of it was prohibited by Charles II. In 1625 Urban, the Pope at Rome, prohibited its use under penalty of expulsion from the Church.

It is said also that tobacco was prohibited by royal decrees in Persia, Turkey and China. It is very probable that it was first introduced into England by Sir Walter Raleigh. It is related that when he returned from America, and sat in front of his house smoking his pipe, that his servant saw the cloud of smoke, and, supposing that his master was on fire, threw a bucket of water over him. It would have been fortunate if that bucket of water had extinguished the last pipeful of tobacco that ever existed. Only a few years ago nearly 5,000,000,000 pounds of tobacco were grown in the United States alone, which was nearly ten pounds apiece for every man, woman and child, in the United States. The amount of money spent annually in the United States for tobacco is reported to be $600,000,000. That would be $12 for each man, woman and child in the country in 1880, about the time when these figures were correct. When we think of the vast work which God has laid upon Christian people, to send the Gospel to the heathen in all parts of the world, and remember that about $120 are spent for tobacco, to each single dollar contributed for missions, we can see the enormity of the worse than wasteful use which we make of our money. Much more money is spent every day for tobacco than is expended for bread.

Now what is the effect of the use of tobacco? I will tell you what effect it has upon boys and girls, and it has pretty much the same effect upon men and women. While the effect is much worse upon those who are in the earlier, growing years, yet it also has a bad effect upon those who have attained their full growth.

No boy can smoke cigarettes or cigars, or use tobacco in any form, without materially stunting his growth. Tobacco dwarfs the muscles, makes them small and flabby and weak, and no boy can be real strong and healthy who uses tobacco in any form. When tobacco is used in excess it greatly affects the vision or the power to see. We are told that physicians who devote themselves entirely to treating the eyes, when they use the magnifying lens, with which they throw the light into and upon the retina of the eye, that they can tell immediately when one is addicted to the use of tobacco. It also deadens the hearing. Those who use tobacco excessively cannot hear with the same acuteness and distinctness as those who do not use tobacco. It greatly affects the heart, producing palpitation, and when used in large quantities daily results in producing what is called "tobacco heart." The people who use tobacco in considerable quantities become nervous and irritable. It is also a remarkable fact

that tobacco makes even grown men cowardly. Surgeons who have noted the effects carefully tell us that tobacco destroys manly fortitude, and makes those cowardly who must undergo the severe trial of a surgical operation. Tobacco discolors the teeth, makes the breath offensive, excites the glands which secretes the saliva or spittle which flows into the mouth. The use of tobacco greatly tends to produce dyspepsia, low spirits, a pale face, emaciated form. It causes dizziness, rush of blood to the head, palpitation of the heart, loss of memory, greatly diseases the liver, and it is said by those who have carefully noted its effects that it destroys annually about one-fourth of the manly energy and noblest efforts of the male portion of the human race. Tobacco often causes cancer, and has resulted in the death of noted persons, such as General Grant, and very many others. It is also a very expensive habit.

There is no command in the Bible which prohibits the use of tobacco, for tobacco was not discovered until nearly fifteen hundred years after Christ had been upon the earth. But I am sure that from what I have already said, each and every one will clearly understand that the use of tobacco, because it is so expensive and so injurious to life and health, is morally wrong.

I remember of having once heard of a little boy who was required by his teacher in the day school, against his wish, to write a composition. His teacher was much given to the use of tobacco, and so the boy wrote a very short composition, which read something like this:

"Tobacco is a nasty weed,
And from the Devil it doth proceed;
It robs his pockets, soils his clothes,
And makes a chimney of his nose."

I do not know what his teacher thought of the composition, but I think that thousands of people outside of that schoolroom have pronounced this a very good composition.

I hope that every girl here this morning will disapprove of the use of tobacco, either as cigarettes, cigars and in every other form, that none of them will ever make tobacco pouches, smoking caps and smoking gowns for their brothers or friends. If the women of our land would cease to encourage and even to tolerate this evil it would soon disappear.

I want to tell you boys that life is a great struggle. You need to cultivate the very best physical powers, in order that you may endure, in order that you may have the very best possible health. And it is also necessary that you

should have good, clear brains. Do you know it is told us, by teachers who have observed closely, that universally the boys who use tobacco in any form, seldom or almost never stand at the head of their classes in the public school.

If you want a strong body and a clear head you must avoid the use of tobacco. If you want a clean mouth and a pure breath you must avoid the use of this destructive weed. If you want to be all that God meant you should be upon the earth, it will be necessary that you neither smoke nor chew.

OLIVES.

THE MOUNT OF OLIVES—HOLY THURSDAY EVENING.

I trust that each one in this audience this morning is a child of the King, but before I speak to the older ones, I desire to speak for a few minutes, to the younger members of the King's household, about the sufferings of Jesus our Saviour and Elder Brother, in the Garden of Gethsemane on Thursday night before His crucifixion, which took place on Friday, and which we call "Good Friday."

In the land where Jesus lived there is a variety of evergreen trees known as the olive tree. They exist in considerable abundance, and to one who is not familiar with olive trees their dull, greenish-yellow color makes them an object of special notice and peculiar interest. As I could not obtain any of the fruit of these trees in its natural state, I have brought with me this morning this small bottle of olives. When picked from the tree they are of a brighter color than you see them in this bottle, and very much in appearance

Objects used: An olive or two.

resemble the smaller varieties of plums in this country. I suppose most of you have eaten olives, such as are in this bottle, and perhaps some of you are very fond of them.

Just outside of the city of Jerusalem a little way there is a large hill of considerable extent, which has on it so many olive trees that it has always been known as the Mount of Olives. On the side of this mountain there is an enclosure which has been known as the Garden of Gethsemane. The wall encloses a large number of olive trees, some of which are hundreds of years old. This Garden of Gethsemane was well known to Jesus, and was one of the places where he frequently retired for meditation and prayer. On Thursday night of Passion Week, which means the week of the sufferings of Christ, after he had celebrated the Passover and had instituted the Lord's Supper, He and His disciples crossed the brook Kedron in the valley and went up on the side of the Mount of Olives, until they came to the Garden of Gethsemane. Taking from among the eleven, Peter, James and John, He entered into the Garden a short distance, and then asked these three chosen disciples to tarry there and watch, while he should go further into the Garden for a season of prayer. Jesus knew that His enemies would come that night to take

Him, in order to crucify Him, and He desired, doubtless, that His desciples should tarry there so that they might inform Him if the band from the High Priest should come. He doubtless desired that His devotions should not be interrupted by the sudden and unexpected coming of a mob.

We sometimes think that the greatest sufferings of Christ were endured upon the cross. Those sufferings were physical, or the pain and suffering of the body, but in the Garden of Gethsemane it seems to have been a deep agony of soul, endured when the sins of the whole world were rolled upon Him. It is here in His agony of soul, while He prayed that "His sweat was as it were great drops of blood falling to the ground." (Luke 22 : 44.) Three times He came to His disciples and found them asleep, and three times He went away and prayed again that if it were possible this awful cup of bitterness might be removed from Him. It is in the Garden, more than anywhere else where we see Him as "a Man of Sorrows." The sorrows were not His own, for we are told in the prophecies of Isaiah, in that wonderful fifty-third chapter, "Surely He hath borne our griefs and carried our sorrows." * * * "He was wounded for our transgressions, He was bruised for our inquities ; the chastisement of our peace was upon Him, and with His stripes we are healed."

We must remember that the night when Jesus suffered in the Garden, sweating great drops of blood, it was not a warm night, but cold and chill, for the older ones here will remember, and all our Sunday-school scholars as well, that in this same night when they had arrested Jesus and taken Him to the palace of the High Priest, those who gathered within the court built a fire in order to warm themselves because of the coldness and chilliness of the night. It was while praying in the Garden of Gethsemane that God sent an angel from Heaven to minister unto Christ and to strenghten Him to bear the guilt of every sinner, for whom, the next day, He was to make atonement upon the cross.

There are a few lessons I desire to have you learn from the sufferings of Christ in the Garden of Gethsemane. Now we all desire pleasure, but do you know that, after all, pleasure does not tend to make any of us perfect. Happiness does not go to strengthen character. But the Bible tells us that Jesus was made perfect through suffering. Not that He was not already perfect, but His sufferings made Him a perfect Saviour. So you and I are to be made perfect through suffering. If it was necessary for Christ to suffer, so much the more is it necessary that you and I should pass through suffering and sorrows and

bereavements, in order that we may attain to the higher good which is only possible to those who bear them in the same spirit in which Christ bore His sufferings, for He said, "Not what I will, but what Thou wilt." (Mark 14: 36.)

In His sufferings and sorrow, Jesus desired to have His three chosen friends, Peter, James and John, very near Him. If even the youngest of you have ever been sick, you remember how anxious you were to have papa and mamma near you. Above all other times, in sickness and sorrow we desire to have our friends close by us, so that we may have their sympathy and help. As you grow older you will find that the best friends to sympathize with us in our afflictions are those who have themselves passed through similar trials. There is no sorrow through which you and I can pass which is not known, and was not, perhaps, even an experience to Jesus Christ, and the Bible tells us that He is touched with the feeling of our infirmity and also that He is a Friend that sticketh closer than a brother. He will be with us in all our trials and sorrows. When Jesus was passing through His great sorrow the angel came to minister unto Him and to strengthen Him. But in our sorrows Jesus himself will be with us, and we have the promise of the Scripture, that His

grace shall be sufficient for us, and that as our day so our strength shall be. The Angel of the Covenant, which means Christ, was with the three Hebrew Children in the burning, fiery furnace; He was with Daniel in the lion's den, and even though our earthly friends should be indifferent or should be unable to help us, or should sleep as the disciples did in the Garden, Jesus will always be near us, and He neither slumbers nor sleeps. It is doubtless Jesus to whom David refers in the thirty-fourth Psalm and seventh verse, where he says, "The Angel of the Lord encampeth round about them that fear Him, and delivereth them."

But there is one other lesson that we should learn, and that is, that in His sorrow, even Jesus, the Son of God, resorted to prayer and communion with God, His Father, and so, in all times of sorrow and distress, of sickness and perplexity, we should go to God in prayer. We may seek human sympathy, but after all, we will be helpless without divine assistance. If Jesus found it necessary to pray, so much the more necessary is it for you and for me.

I trust that every boy and girl here prays, not only at night, when it is dark and they are afraid, but also in the morning, when it is light, and when their hearts should be filled with gratitude

to God for His goodness in watching over and keeping them during the night. Do not think that during the day, when it is light, you can take care of yourself. We are just as dependent upon God during the day as during the night.

We can never be sufficiently thankful to Jesus, the Son of God, our dear Friend and Saviour, for His redeeming love and atoning sacrifice. May we look upon this suffering Saviour in the Garden of Gethsemane, and love Him as our personal Saviour, and serve him with great fidelity all the days of our lives.

PALM-LEAF FAN.

PALM SUNDAY.

BOYS AND GIRLS: I suppose that most of you know that this is Palm Sunday. It is not warm enough to-day to make it necessary for me to have a fan, but I have chosen this palm-leaf fan in order that I might call your special attention to the day, and also that I might tell you some things about the palm tree.

In the ancient times, when a great general went off to conquer some distant nation and had been successful in the war, when he came back with many captives and great wealth and many curiosities, and with many other things which he had taken from his enemies, the people of his own city went out to meet him, and gave him what they called "A Triumphal Entry into the City." Great crowds of people would gather along the road and cut down these great leaves from the palm trees and strew them in the road, and gather and strew flowers in the way; some of them would even cast their garments down on

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Objects used: A palm-leaf fan.

the ground, so that the horse which the victorious general rode might walk on them. The people would shout for joy and give three cheers, and in various ways give expression to their great joy.

Only a week before Christ was condemned and crucified he came up to Jerusalem, and the multitude of those who accompanied Him, and those who came out of the city to meet Him, gave Him such a triumphal entry into the city of Jerusalem. Some of the people threw their their garments in the road for Jesus to ride over; others cut down the branches of trees, and many more scattered such large palm leaves in the way that Christ might ride over them, and on that account this day, which commemorates that event, is called Palm Sunday.

I will try this morning to unfold the spiritual teachings of the Triumphal Entry of Jesus into Jerusalem to the older people, in the larger sermon; but at this time I want to tell you something about the palm tree, and to tell you of some of the spiritual lessons which it teaches.

The palm tree does not grow in this country except in hot-houses, but grows in countries which are very warm, where the ground is very dry, and even on the edge of the desert, where the sand is so deep and the sun so hot that no other

kind of tree, nor even grass, can grow. There you will oftentimes find the palm growing large and green and beautiful. If you look at the hot sand all about it you would not think that the palm could grow there at all, and yet it sends its roots down through the sand until it finds moisture and springs of water deep down in the earth.

So also at times, when you look about you and see many bad boys and wicked people, you may perhaps think that it would be impossible for you to grow up to be a good boy, and eventually a good man, when you are surrounded by so many who are bad. But that is a mistake; if your heart is good and your purpose is right you can by prayer and trust in God rise above these evil influences and be a good boy or a good girl, and grow up to be a good man or a good woman. All the people in the world were very bad when Enoch lived, and yet Enoch walked with God. Lot lived in Sodom, one of the cities which was so wicked that God destroyed it with fire from Heaven; and yet Lot did not himself become wholly bad. Joseph's brethren hated him, were very unkind to him; they even sold him as a slave to merchantmen who were going down to Egypt; and yet in the midst of the idolatry by which he was surrounded in that distant country he grew up to be a godly and good

man. You remember also how it was with Daniel, and many others who are spoken of in the Bible, so do not be discouraged, but be firm in your principles, try and do right, and God will help you to be good, and even in the midst of adverse circumstances remember what David says in the ninety-second Psalm, twelfth verse, "The righteous shall flourish like the palm tree."

I suppose you have all seen old trees, where the heart was all rotten and decayed, and there was nothing but a shell of a trunk standing. But no one ever saw a palm tree that died at the heart. Other trees may grow from the outside, but the palm tree grows from within, and when the heart of the palm tree dies the entire tree goes to decay. Be assured of one thing, boys and girls, that all the good there is in us is the result of good principles and right purposes in the heart. Don't let your heart get hard. Don't let the good purposes and good teachings and good principles in your heart die. When the goodness in your heart is gone, all the goodness will have gone out of your life. The heart of a good man is the best part of him, and the worse part of a bad man is his bad heart.

I want to tell you another thing about the palm tree, and that is, altho it stands often-

times where the sun shines very hot, where the ground is all dried and parched and dusty, yet the leaves are always clean and free from dust. If the dust settles upon its leaves it does not remain there. By some strange power it has the ability to keep its leaves clean and free from dust. When the cares and evil influences of this world settle upon you, when bad words fall upon your ears and bad thoughts are suggested to your mind, remember how it is with the palm tree, and shake these things off; do not retain them in your minds. When the influences of this world would defile you, cast them away as the palm tree casts the dust off of its leaves.

The palm tree is also a very useful tree. The Hindoos reckon that the palm has 350 different uses. We use the leaves with which to fan ourselves in the heat of the summer; its wood can be used to warm us in winter; the weary traveller rests under its shade by day and sleeps upon a bed made of its leaves at night. In the East many live in rooms that are covered, curtained and carpeted with palm, and it has many other uses which I cannot now stop to name. We should learn a lesson from the usefulness of the palm tree. God has designed that Christians should be very useful in this world. They are to be the light of the world. They are to be the

salt of the earth. They are to be a benediction and a blessing to all who are about them. They are to be laborers in the Church, in the Sunday-school and in every good cause. The Christian boy or girl who is not ready to do good at all times is surely not a very useful member of society, and not at all like the palm tree.

I suppose every boy and girl here would like to have a triumphal march like the victorious kings when they returned to their own cities. But if you will triumph over the wickedness which there is in your heart, over temptations and over the wicked influences by which you are surrounded; if you will be a good boy or a good girl, in spite of all the influences which try to make a bad boy or a bad girl of you, and continue in this way, you will at last triumph over all wickedness and sin through the grace of the Lord Jesus Christ, and then you will realize in your own experience what John saw, and what is described in the seventh chapter of the Book of Revelation, where he tells us of the great multitudes of those whom he saw in Heaven, who had come up out of great tribulation and had palms of victory in their hands. That is what you and I want. We want to have victory in this world. We want to have palms of victory in the world to come. If you want to have glory

in the next world you must ask God for grace to triumph in this world. May God give every boy and girl who is here this morning grace to come off more than conquerors over every sin and wicked influence by which we are surrounded, and grant to each of us that we may have palms of victory in the world to come.

PLASTIC FACE.

CHARACTER IN THE COUNTENANCE.

BOYS AND GIRLS: Here is a soft plastic face; by squeezing it on the side I can make the face very long, and it looks very sober. If I place the face between my thumb and fingers and press upon the chin and forehead it makes the face short, and makes it have a very pleasant appearance. I can make it look as though it were laughing, or make it seem to be angry and cross.

Just so is it with our faces. When we feel pleasant our faces are short and drawn up; when we feel sober, or cross, or angry, they are lengthened and the character of the expression is entirely changed. You would scarcely know the face were you to see it radiant with smiles and pleasantness, and afterwards see the same face when the person is cross or angered. When you look at a person you can tell whether they are in good humor, or whether they are displeased or angry.

Objects used: A small plastic face, such as are often sold on the streets in large cities, also for sale in toy stores. The head of a rubber doll will also answer the purpose.

Do you know, boys and girls, that our character and our disposition are seen in our faces? It is impossible for us to conceal our real selves, even though we might try. I will tell you how it is. If I were again and again to press this face, in this way, so as to make it look very long, after a time it would retain this expression. If I were to press it in this other way, so as to make it very short and give it a very pleasant expression, and were to hold it in that position for a very long time, it would assume that expression, and retain it constantly. It is just so with our faces. When a boy is angered again and again the deep lines of his face become more and more permanent, until after a time he comes to have a face which expresses anger. If a boy is kind and good and generous these feelings express themselves in his face, and if repeated over and over again, day after day and year after year, it becomes a permanent expression upon his face and the boy is known by all who meet him as a good-natured, pleasant and agreeable boy.

I suppose that most all the boys and girls here can tell a minister when they meet him on the street. And when you grow older I think you will not only be able to tell that it is a minister, but you may be able to tell, possibly, to what denomination the man belongs—whether he is a

Methodist, or a Presbyterian, or an Episcopalian or a Lutheran, or to what denomination he belongs. This cannot always be told, but in many instances this can be judged quite accurately. The study of the Bible and the contemplation of holy and good things inscribe themselves indelibly upon the face of those who give them thought and attention.

Beneath a good and generous face you will find a good and generous heart. Beneath a bad face you will find a bad heart. If we are Christians we shall become more and more like Christ. We shall grow up into His likeness, and into His image, and into His stature. We are told that not only will we become more and more like Him, but that at last, in the great Resurrection, we shall behold Him as He is, and we shall be like Him.

If I were to take some pictures and place them in a bottle they would shine out through the glass, and you could see them. So with the thoughts that are in your heart; they shine out through your face and give expressions to it. Even when the body is suffering pain the heart may be at rest. David, the Psalmist, said that Jesus was "the health of his countenance." Even though his body was suffering pain his face might be pleasant, because Christ was with him,

making him happy in his heart. There is an old adage that says, "handsome is, that handsome does." There are some young persons who may have a pretty face, and yet who may not be righteous and holy in their hearts; but as they grow older their character will shine out more and more, until at last their face shall be entirely changed, and all that is bad in their hearts will appear in their faces. If you want a good face you must have a good heart. Take Jesus into your heart, follow his teachings and imitate his example, and from year to year you will grow more and more like Him. Here is a very appropriate and beautiful poem, which was written by Miss Alice Carey.

TAKE CARE.

"Little children, you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

"If you think that you can be
Cross or cruel, and look and fair,
Let me tell you how to see
You are quite mistaken there.

"Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive!

"What you have and what you lack,
All the same as what you wear,
You will see reflected back;
So, my little folks, take care!

"And not only in the glass
Will your secrets come to view;
All beholders, as they pass,
Will perceive and know them, too.

"Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls,
More about your minds and hearts.

"Cherish what is good, and drive
Evil thoughts and feelings far;
For, as sure as you're alive,
You will show for what you are."

ABALONE SHELL.

THINGS WHICH WE POSSESS, AND THINGS WHICH POSSESS US.

If I were to ask you, my young friends, what this is which I hold before you this morning, I suppose you would say it is a sea-shell. The proper name of this shell is Abalone, or ear-shell (*haliotis tuberculata*). Sea-shells are the houses in which some animals live which inhabit the water. Some of them have a shell like the snail, others have two shells like the oyster and the clam, called bivalves; but this abalone has only one shell. Instead of moving about, or being washed from place to place by the rolling of the waves, the abalone lives on the side of a rock; the rock forms one side of his house and the shell forms the other side. It grows right on the side of a rock like this (illustrating by the aid of the hand). If you have seen oysters and clams open their shells, as they do down under the water to allow the cool currents of water to pass through the shell, so the abalone shell on the side of the rock

Objects used: An abalone shell.

is often spread open for water or air. In California, along the coast, there are thousands of these abalone, and men come along in boats with an iron bar, and thrust the iron bar between the shell and the rocks, and in that way force the abalone shell loose from the rock. Afterward the little animal which lives inside is dried, and forms an article of food, which is exported from California in large quantities.

Now I want to tell you two little incidents about the abalone. One time an Italian living in California was sailing past some of these abalone shells. He was in a small boat, and he saw that some of these abalone were open. He thought that he could pull them off with his hand, so he thrust his hand between the shell and the rock, in order to pull off one of these abalones. But instantly the abalone closed its shell, and his hand was grasped as tight as though it had been in a vise. He pulled very hard, but the abalone would not let loose. He called for help. He screamed at the top of his voice, but there was no one near him, and no one heard him. After a few hours the tide came in and gradually his boat was lifted higher and higher, until at last he could no longer reach down beneath the water which had risen way above the abalone and consequently the man was drowned, and some hours afterwards his body

was found with his hand held tightly by the abalone shell.

Some friends to whom I repeated this fact the other day told me that they were riding in the cars just a day or two previous to our conversation, when they met a father and mother who had come from California and told this incident concerning themselves and their child. They said they had been staying along the coast in California, and that one day their little child, only two or three years old, had strayed away from the house and had gone down along the coast. As this little one was walking along the bank it happened to step into one of these abalone shells. The abalone caught the foot of the child and held it tightly. When the tide came in, the child was drowned. The swaying of the tide and the rolling of the waves had broken the child's foot loose at the ankle, and the body was washed out into the sea. A couple of days afterward some men came along gathering abalone shells; they chanced to break off this abalone shell, and inside they found the foot of the little child. The shoe and the stocking were the evidence to the sad father and mother that it was their child, and revealed the sad fate which had come to the little wanderer.

Now there is a lesson in this for us. Just as

this bright and sparkling shell causes many people to desire to possess it, and they seek to secure it from the rocks to which it is attached, so people in this world see many things which they desire to have, and when they reach out to possess them, instead of securing the object they desire, that object secures them. Some boys and men too think that they would be very happy if they were rich. But many men have found that when they came to possess thousands and millions of dollars, instead of bringing them larger liberty and greater happiness, it only made them slaves and took away what happiness they previously had. In other words, instead of possessing the wealth and making it contribute to their happiness, the wealth possessed them, and they were made the slaves of wealth. Those who own a great many houses have much more care and responsibility and anxiety than the man who owns simply the one house in which he lives. A man who is worth one hundred million of dollars can only eat three meals a day; he can only wear one suit of clothes at a time; he can only sleep in one bed at a time. Those who have become wealthy tell us that wealth and money do not satisfy them.

You may possibly have seen people starting out on a journey with several large Saratoga

trunks. They thought that they were going to have a very good time; but at the station, and every time they changed cars they had always to worry about them, and constantly to look after their numerous trunks. The pleasure of their entire journey was spoiled by the care of their trunks. So you see that, instead of possessing the trunks, the trunks really possessed them. If the trunks had been endowed with a sense of appreciation they would have returned home saying that they had had a very good time. The trunks had no anxiety, for the people who owned them were constantly looking after them, to see that they were carried to the station, and put in the right car, and afterward delivered safely at another hotel.

I want to teach you this morning by this illustration that there are many things in this world which you may desire, but do not expect that when you have obtained them that you will be perfectly happy. You will need constantly to be careful, lest instead of possessing the thing that you desire, that thing should come to possess you, and own you, and enslave you, and make you its servant, and turn your thoughts and your heart and your service away from God. Remember what we are told in the Bible that we are to "seek first the kingdom of God and His

righteousness, and all these things shall be added unto us." (Matt. 6: 33.) God teaches us everywhere in His word, that we are not to be unduly anxious about the material things of this world, but that we are to trust in Him, and all these things will be provided for us.

SEEDS.

SOWING A GOOD NAME.

MY DEAR YOUNG FRIENDS: I have here this morning some small seeds. I want to use them in talking to you about what is said in the twenty-second chapter and first verse, of the Book of Proverbs, where it says, "A good name is rather to be chosen than great riches."

What it means here by a good name is not what sounds nice when pronounced or spoken, altho even that is a very important matter. In naming their children parents are oftentimes very unwise. They inflict names upon their children which cause them a great deal of shame and embarrassment among their playmates while they are young, and stand in the way of their success and well being in later life. I suppose many of you have possibly read the Book of Ruth in the Old Testament. Much of this book is devoted to telling of the life of a very excellent woman whose name was Naomi. While Naomi was a very lovely character in many respects, she

Objects used: Some small flower seeds.

did one very foolish thing. She had two sons. She called one of them Mahlon and the other Khilion. Mahlon means sickness and Khilion means consumption. It is not necessary to say these two boys did not live to be old men. What two boys in this audience could withstand the withering influence of being called sickness or consumption? Suppose in the morning your mother would stand in the hallway and call to you and say, "Come now, Sickness, get up; waken your brother Consumption; tell him that breakfast will be ready in a few minutes;" and when you should go to school the boys would call you Sickness and inquire about your brother Consumption. This would be enough to kill any two boys. So you see how important it is then that parents should give well chosen names to their children.

But that is not just what is meant in the text by a good name. It means that you should live such an upright, Christian life, that everybody will entertain a good opinion of you and speak well of you, that you may have a good reputation, or good name. It matters not how much money one may possess, if he has a bad name good people will not respect him. His money will be of little or no value to him, and no source of pleasure as compared with the satisfaction of having a good name.

Now with these small seeds I want to show you how you can secure a good name. Many people think that to have a good name they must do some great thing. They think of warriors like Napoleon and Washington; of great statesmen like Lincoln and Gladstone; of great reformers like Luther and Calvin. But I want to tell you that if you and I are to wait until some great occasion in order to be great, or to obtain a great and good name, we will never have a good name, for the great occasion will never come to us. But if you were to study the lives of the men whose names I have mentioned, you would find that they were also great in little things. There are many little opportunities which come daily to every individual, and if you and I will improve these little opportunities which come with each day we will be great in little things, and the individual who is great in little things will be great in character, and the man who has a good character will be likely to have a good name.

Now, if I let each one of these little seeds represent a good act, you see how you would soon have a large number of good acts. Now, if I take these seeds and go into the garden and mark out some large letters to spell the name of some boy, for instance take Willie Jones, and I make the

letters W-I-L-L-I-E J-O-N-E-S. After I have these letters outlined, if I sow these seeds, following the outlines which I have marked, in the course of a few days or weeks at most, these seeds will come up and every one who passes by and looks into the garden can read the name of Willie Jones, growing there green and beautiful, and after a little the plants which grow up from these seeds will be all in bloom, covered with flowers, and fragrant with sweetness. So you see how beautiful and attractive that name would be there in the garden to all who pass by.

Just in this same way it is easily possible for you and me, from day to day, by the little deeds that we do, little kindness to one boy, and little kindness to another, a kind act to a poor man, faithfulness and obedience to parents, promptness in attending Sunday-school, good behaviour in church and everywhere, until after a short time little by little, we would secure for ourselves a good name. But it is difficult to do these right things easily until we have the love of Jesus in our hearts.

If we study the Bible we will find there how to outline our lives, like the skillful gardener who had laid out the form of the letters in which Willie Jones afterwards sowed the seeds, and then by prayer God will grant us grace and wisdom,

that we may always do the right thing, and do right because we desire to do it, and so, little by little, week by week, and year by year, continue until at last we shall have secured the desirable result of having won a good name, and until no one would speak but to our praise. It is in this way that you and I can sow a good name, which we are told in the seventh chapter of Ecclesiastes, and the first verse, "is better than precious ointment."

THE BOOK OF LIFE.

IS MY NAME WRITTEN THERE?

BOYS AND GIRLS: I want to talk to you about the Book of Life. You will find my text in Revelation, 20th chapter, 12th verse, "Another book was opened which is the Book of Life." Perhaps I can most simply and successfully teach you some important truths concerning the Book of Life by telling you of the biggest book in the world. The best book in the world is the Bible, but the biggest book in the world was made to be used as a Register at the Centennial Exposition, which was held in Philadelphia in 1876, one hundred years after the Declaration of Independence, and on that account called the Centennial, which means a hundred years.

It was thought it would be very nice to make a great book in whith all the people who came to the Centennial Exposition and so desired could write their names. This big book was called a Register, and was very long, and very broad and very thick. It is said to have been the

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Object used: Any book will answer.

largest book which man ever made. The Book of Life spoken of in the text is larger far; for different from the Register at the Centennial, it has in it, not simply the names of those few thousands of persons who could get an opportunity to write their names in it while at the Exposition, for you must remember that only a few of the many millions of all the people living in this country were able to visit the Centennial at Philadelphia. But all the people of this country, and the millions of those who live in England, Germany and all the other countries of the globe, who believe in the Lord Jesus Christ and serve Him will have their names written in the Book of Life. Then, also, not only those who are Christians to-day, but all Christians who have lived in all the generations since the creation of the world, and who shall live from now on to the end of time—the names of all these myriads of Christians shall be written in that Book of Life.

Few people will ever care to examine the big Register at Philadelphia, except to see the autographs or the names of some of the great persons who were present at the Centennial. But every name written in the Book of Life shall have special interest, not only to the individuals themselves, and to Jesus who died to redeem and to save them, but our Heavenly Father has

promised that all the redeemed and saved shall be made kings and priests unto our God. So you see that every name shall be the name of an important personage. It will then appear as it really is, a greater thing to be saved by the blood of Jesus than to have been the President of the United States or the Queen of England.

The big Register at the Centennial was largely a curiosity, a novelty, but the Book of Life will be an object of eternal admiration. In the third chapter of Revelation, from which my text is taken, God says, "I will not blot out his name out of the Book of Life." So you see, that if you and I do not by our sins and rebellion against God blot out our own names from the Book of Life while we still live here on earth, God will never, throughout eternity, blot them out. We shall be His forever and ever.

When the Centennial was held, I was at the Exposition or Fair, but I did not see the big Register; I did not even know of it for many years after. So you see that on that account I did not write my name in that great Register There were also thousands of others who visited the Fair who did not so much as hear of that biggest book in the world. On that account they did not have a chance to write their names in it.

So also to-day in this country and in every other land there are thousands and millions who have never heard of Jesus, of His love, of His atoning death. Neither have they ever heard of the Book of Life, and of the way of salvation. It is to tell them of these things that we send Missionaries, that we so often give our money for missions, and I hope also that for the conversion of these heathen each one of you often prays.

But in closing I want to ask you a direct personal question. If your name is not written in the Book of Life you will have to be judged out of the book in which God is keeping the record of our acts, of our words, of our thoughts, of our purposes. If we are to be judged according to these things we shall surely have no hope of salvation, no hope of Eternal Life. But if our sins have all been blotted out in the blood of Christ, then there will be found nothing against us, and our names will be found written in the Book of Life. We shall then be saved from everlasting punishment and be admitted with all the ransomed and redeemed into Heaven. So you see how important the question with which I am going to close this object sermon. Have you accepted Jesus as your Saviour? Have you asked God for Jesus's sake to forgive your sins and write your name in the Book of Life? If you have

done so in faith, you may rest assured God has heard and answered your prayer, that your sins are already blotted out, and that your name is already written in this great Book of Life which is spoken of in my text.

Now let us all sing together with the choir, one or two stanzas or verses of that beautiful hymn:

"Is my name written there?"

THE CAMERA.

GOD'S PICTURE BOOK.

While talking to you this morning about pictures, it will not seem strange that I should have a camera as the object with which to illustrate the sermon. But my purpose may not be so plain to you when you hear my text, which is taken from the book of Revelation, 20th chapter, 12th verse: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

These words refer to the great Judgment Day. I suppose that the youngest child here knows that we must all die, but possibly you did not know, or have forgotten, that after a time God will raise up all the dead and will separate the good people from the bad people, the righteous from the wicked. The time when God will do this is called the great Judgment Day. It is then

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Objects used: A small camera and a small looking glass.

that the words which I have read as my text tell us that "the books shall be opened" and then all that we have ever done or said in this life shall be found written in these books.

Now if God is keeping a record of all our deeds and words, and even our inmost thoughts, which he also knows; and not only keeping a record of your words and thoughts and mine, but also of those of every man, woman and child—a record of all the fourteen hundred millions now living upon our earth, you might think that millions of angels would be kept very busy writing all these things down in these books. I do not know just *how* God is doing this, but I do know two ways in which He could easily accomplish what to us may seem a difficult or impossible task.

I will try this morning to show you how God might keep the record of everything we do; and next Sunday I will try to tell you how, with equal ease, God might secure and keep the record of all we say, of each and every word we speak.

I suppose you have all gone to a photograph gallery and had your pictures taken. After you sat down before an instrument something like this, only perhaps much larger, the artist went behind the big instrument, which was pointed right toward you, and throwing a black cloth over his head, he moved about the big thing

which is called a camera, told you just how to hold your head, and finally when everything was arranged and he was ready, he pressed a small rubber ball which opened the little slide, just as you would open your eye to look at any object, and in an instant your picture was taken.

That large camera, with which the artist took your picture, was in principal just like this smaller and more simple one which I hold in my hand, and both are made to imitate, or in a rude way to be like the human eye.

Now if I point this camera towards you, make it dark back of the camera, either by placing a black cloth over my head or in any other way, your picture will at once appear upon this glass which is at the back of the camera. Now the reason why I can see your photograph on this ground glass is because the rays of light which are reflected or come from your face, into this opening in the camera, have your likeness upon them, and when the light falls against this glass I can see your picture which is photographed upon the ray of light, just the same as your picture is photographed on paper. So every object about us is photographed on the rays of light and the picture becomes visible when we turn our eye, which is a small but perfect camera, so that the rays of light can go straight into our eye and

the picture fall upon the back of the eye, which is called the retina, and with which this glass in the camera corresponds.

An ordinary looking-glass will demonstrate or show the same thing. This covering on the back of the glass corresponds to the black cloth with which the photograper shuts out the rays of light which come from the back of the camera. In the same way the ground at the bottom of the pond cuts off the rays from beneath, and on this account you can see the hills, or stars, or clouds reflected in the water; so also in the looking glass, as you turn it in different directions you can see the photographs of persons or objects which are pictured upon the rays of light.

You may have thought that you saw the person or objects themselves, but this is not the case. With your eyes you can see nothing in the dark; even the cat and the owl must have some light, altho they do not need as much as we, before they can see. The rays of light carry the pictures of the objects, and where there are no rays of light we can see nothing.

Now, while your photograph is being taken from the few rays of light which pass into a camera you see that we might place hundreds of cameras one above another, and if they were all pointed at you they might each take a photo-

graph of you at the same instant—the same as each of the seven hundred persons in this audience with their fourteen hundred eyes are all looking toward this camera which I hold in my hand and all see it at one and the same instant.

Now, if I have succeeded in making my thought plain you will readily understand that as we have great books with pictures upon every page, so God might use these rays of light as the pages of the great book upon which each act of our life instantly records itself, it matters not how rapidly it is done or how many persons and objects there may be in motion or action at the same instant.

To the older ones I might add that if you recall the scientific fact that these rays of light, bearing the images or photographs of persons and objects from which they are reflected, dash out into space at the rate of 192,000 miles in one second, and that they continue to move on indefinitely, you see how the rays of light which were reflected and are now carrying the image of Adam and Eve in the garden of Eden, of Noah coming out of the ark, of the battle of Bunker Hill, and those carrying the picture of all other objects and actions since the Creation until now, are still sweeping on through space, and if you and I could be present where these rays of light are now

sweeping onward, we could see these things as actually and really as if they were even now taking place in our presence upon the earth. And you will also understand how, as God is everywhere present, He is also present in space where these rays of light are at this moment, and so every scene in the entire history of the world is perpetually visible to Him. And so even with our feeble understanding you see how the past may always be present to the Infinite and everywhere-present God.

Now my dear young friends, remember as we see the acts of each other, so God sees all that we do, even when no one else is present to see us. Do not think that God sees and then forgets. All we do is being constantly photographed, not in a camera like this, but upon the rays of light as upon the pages of a great book, and in the great judgment day, God will judge us out of the things recorded against us in these books. Our acts record themselves, and in that great day we shall no more be able to deny the correctness of the record than we would be able to deny our own photograph.

THE PHONOGRAPH.

BOOKS THAT TALK.

Last Sunday I talked to you about the great Judgment Day and tried to illustrate to your minds what is said in Revelation, 20th chapter, 12th verse, where it says, "The dead were judged out of those things which were written in the books, according to their works." I tried then to make plain how God pictures or photographs all our acts upon the rays of light, and how we see the objects about us when the rays of light fall upon the retina of the eye. I tried to show you how every ray of light carries a photograph or picture, and that these rays of light are sweeping out into space at the rate of 192,000 miles per second, and that if you and I could be present where these rays, carrying the picture of the battle of Bunker Hill are now hurrying through

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Objects used: A small tin box, with cover and bottom removed. Over one end draw and tie a piece of parchment, or even of strong manilla paper, in the center of the miniature drum-head thus formed fasten a thin string, and you will then have a rude but real telephone and a good representation also of the phonograph.

space, you could see the battle, as if it were taking place at present. If you had a camera with you, you could actually take a photograph of it, the same as you could have done had you been on the hills outside of Boston on the day when this great battle was being fought.

But that is only one book; God has other books also. But you know you can not photograph what a person says. So I want to try and show you how our words and all we say also go into a great book and write themselves down, so as to become permanent for all time.

Now, I have here a baking-powder box, from which I have removed the ends, and in place of the tin have covered it with a stout piece of paper which I have tried to draw very smoothly. With two such boxes, connected by a string, we could make a telephone so that we could talk together a short distance. Or with only one box we could construct a very rude but yet very suggestive phonograph.

Let me tell you how it is that you can hear over the telephone, whether made of a simple box and string like this, or with a wire and battery, for in one respect they are both alike.

If you will place your finger gently on your throat, against what is sometimes called "Adam's Apple," but what is really the delicate little in-

strument with which we speak, and then utter some words in a strong, clear voice, you will doubtless feel a vibration or trembling in your throat, just the same as I now feel in my throat while I am talking. My effort to speak causes these little chords in my throat to vibrate, just same same as when you pass your fingers over the chords of a harp or violin, or when you strike the keys of a piano you make the wires tremble and thus produce sound, so these chords in my throat tremble and cause the air to tremble, producing what we call sound-waves. Just the same as when you take a stone and drop it into the lake, you see the little waves or ripples, as we call them, go out in round circles, wider and wider, further and further, until they strike the distant shore. So the air is made to vibrate by my effort to speak, and these little sound-waves in the air strike against the drum of your ear, back of which there are nerves, ever ready to convey to the brain the sensation which we call sound.

"Like clear circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever."

Now this small baking-powder box represents the ear, and the paper at this end represents the

drum of the ear, and this string represents the nerves. This string may be prolonged for a considerable distance, and if you were to connect the end of the string with another box of the same sort you would then have a telephone with which you would be able to hear quite plainly the words which are spoken by some other person at the opposite end of the string. When I speak into this box it makes the paper tremble, and that makes the string tremble, and if there was another box at the far end of the line it would cause the paper on the end of that box to tremble, and that would cause the air to tremble where that box is, and if you would hold your ear to the box you would be able to hear the words.

If I take this box, and instead of a string I should place the point of a needle back of it, and a cylinder to revolve, so that the needle would scratch the vibrations upon the cylinder, I would then have a phonograph. I would then be able to record the words, and with another smooth needle to go into the same scratches which had been made by the sharp needle I would be able to reproduce the sound; or in other words, to make the cylinder talk back again to me the words which I had spoken into the tin box and recorded upon the cylinder.

Just as light carries the photograph or picture, so the air carries the sound of our words and other vibrations of the atmosphere which we call sound. Thus you see the light is one book and the air is another, and God doubtless has many other forms of making and keeping the record of our actions and words—yes, even of our thoughts, and in the great Judgment Day these words that we utter will all say themselves over again in our ears. If you uttered any bad or wicked words yesterday or to-day, or shall do so to-morrow, remember you will have to give an account of them in the great Day of Judgment.

But there is another thing connected with our uttering of bad words, as well as the fact that we must give an account of them. Bad words are connected with bad thoughts, and so every bad word that we utter indicates the character of our thoughts and has a bad influence upon our minds and hearts.

Not only do these words record themselves upon the atmosphere, but they also record themselves in a lasting—yes, in an eternal influence upon the hearts and the minds and the lives of those who hear them, and just the same as the words which are spoken into a phonograph are recorded and can be repeated over and over many times, so the bad words and the wicked

thoughts which are expressed into the ears of others make an indelible record upon their thoughts and hearts, and are oftentimes repeated to others, thus multiplying the record, and at last all these records will appear against us in the great Day of Judgment. How careful you and I should be to speak only good words and to think only good thoughts.

SALT.

THE SAVING POWER OF CHRISTIANS.

My dear young friends: The object which I have chosen this morning, I am quite sure, will leave you in a sense of uncertainty when you look at it. I do not believe that you can tell whether it is sugar or salt. If you were to taste of it I am confident you would recognize it immediately as salt.

In many portions of this country, and throughout the world, there are what are known as salt wells; the water which comes out of these wells is very salty. When it is exposed to the air in large shallow pans the water is evaporated or dried away, and a considerable quantity of salt is left on the bottom of the pans. If ever you travel with the cars through the State of New York, between Albany and Buffalo, you will notice such large salt-drying places, at the left of the railroad, as you go hurrying through that very beautiful State. Up in Goderich, in Canada, there is a large

Objects used: Fine salt and also a lump of rock-salt, which can usually be had where hay and feed are sold.

salt well; the water is pumped up out of the well into great broad pans, and underneath these pans they apply heat, so as to dry the water away very rapidly and leave the salt lying on the bottom of the pan.

Here is some more salt. This is what is called rock-salt. There are not only salt wells, but there are also places where salt is dug out of the earth in this form, just the same as they dig rocks out of a quarry, or coal out of the mines.

Now, Jesus said to Christian people, "Ye are the salt of the earth, but if the salt has lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5 : 13.)

In every country of the world the people use salt to season their food. If there were no salt in the food it would immediately taste very insipid or flat. I am sure that you and I would not care to live in a boarding house where they never use salt in any form in the food which they cook. Think of bread without any salt in it, of potatoes to be eaten without any salt on them, of meat and everything else to be cooked without any salt. How very flat everything would taste. It would be so insipid that you and I would not relish sitting down at such a table, to be fed with that kind of food. We would desire im-

mediately to get into some other boarding house, where the food would be more savory and more palatable, where it would taste better.

Neither would you or I care to live in a family where the father and the mother never go to church, or never pray, or never read the Bible, or where the children never go to Sunday-school, or never learn of Jesus, or know anything of the spirit of Christ. In such a family you and I would not care to live, because there would be none of that influence which, in this parable, Jesus has compared to the influence or savory power of salt.

Suppose that in this city you owned a house or a store, or some other property, and some day all the wicked people should unite and thus succeed in closing every church, and after a short time every church building should be torn down, and there should be no Sunday-schools, and there should be no Christian people left in the city, and there should be no prayer offered, and there should be no Christian example, and that every person should be left to live without Christ and without Christian influences. How do you suppose this would effect the value of your property as soon as people knew that there were no churches and no Christian people in this city? I am sure that you would not care to live in this

city, neither would any other good people care to live here, and instead of your property being worth $20,000, in the course of a month you could not get $10,000 for it, and in a very short time you would not be able to dispose of it at any price whatever. I think this will illustrate to you what Jesus meant when he said that Christian people are the salt of the earth.

When God told Abraham that Sodom should be destroyed, Abraham prayed to God to spare the city of Sodom; and God said that if Abraham could find ten righteous men in Sodom, He would spare the city. But Abraham could not find ten righteous men in Sodom, so God did not spare that city, but called Lot and his family out of it, and then destroyed it with fire from heaven. Just the same as a few godly people would have saved the city of Sodom from destruction, so do the good people living in this city, and in all the cities throughout this country to-day, save each of these cities from destruction.

There is one characteristic about this piece of rock-salt, to which Jesus referred and to which I desire to call your attention. When you look at this piece of rock-salt you will find that it has dirt or earth in it. In order to get this salt pure it is necessary to dissolve it in water, and then to dry or evaporate the water out again and leave the salt perfectly pure.

In Palestine, where Jesus lived, and where He was when He spoke this parable, the salt was of this character. Indeed, it had more earth in it than this piece which I hold in my hand. When the people cast it into the water to dissolve the salt, and thus separate it from the earth with which it was mixed, after the salt had all been melted out a large quantity of earth would remain. That which remained was all porous, all full of holes, so that it would look like pumice-stone or ike honeycomb, and that portion which remained would not only have lost its salt or savor as we say, but it would be good for nothing. Having been in contact with the salt, this earth would not be valuable to put into the field, because the grain would not grow upon it. It would even prove an injury to the land. So it was usually taken and thrown into the streets or into the roads to make a passage-way for human feet and for the feet of animals.

Jesus used this worthless salt, which was not salt at all, as an illustration of Christians, or those who desire to be called Christians, but who had lost the spirit of Christ. Such people are to-day called hypocrites—people who simply make believe that they are good, but who are not good in their hearts. Jesus says that kind of people are good for nothing. They are of no service in

the Church; they are of no service in the community; they are of no service in the kingdom of Christ, and at the last they will simply be cast out.

It is important that you and I should have that spirit which Christ had, and that we should be humble followers of Him. That we should not pretend to be what we really are not, but that we should try to be just like Jesus both in heart and life, so that we may be like real salt. Then we will have a good influence. Just the same as the salt gives savor to food, or protects meat, or as salt keeps those things from spoiling with which it is mixed, so Christian people will give character to others with whom they come in contact, and will preserve not only the Church and the home, but the entire nation from corruption and sin.

MAGNET AND NEEDLE.

GOD'S GUIDING HAND.

My dear little men and women: The Bible everywhere teaches us that God is the Supreme Ruler of the universe. Not only has He created the vast system of worlds about us, but He directs each one in its orbit. He rules over the destinies of nations, and although wicked men plot and plan, yet over and above them all God is ruling, and He makes even the wrath of men to praise Him.

When you are older and can make a careful study of the Book of Daniel, which is in the Old Testament, and then read the history of the world in the light of the teachings of that Book, you will see how God used the five great empires of the earth to prepare the world for the coming of the Messiah, and how since the time of Christ He has used the other nations to prepare the world

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Objects used: A magnet, a piece of paper and an ordinary sewing needle. In the illustration lay the needle flat against the paper directly under the magnet. The ordinary magnet to be purchased for a few cents in a toy store will answer the purpose.

for the full acceptance of the truth and the final triumph of righteousness.

But God not only governs in the affairs of nations, He also governs and directs in the life of each individual. He not only gives us being and preserves our lives and health, but He has redeemed us from sin and death by the gift of His Son, Jesus Christ, and if we are willing, He will guide us in all the affairs of life. Nothing is too minute or too insignificant to receive His thought and attention, and not even the sorrow of a child over a broken toy escapes His notice or fails to touch His loving heart.

But many people are not able to understand, and seem also unwillling to accept anything that they cannot see, or comprehend with one of their five senses. I have, therefore brought this morning, this magnet, this piece of paper, and this needle, such as women use when they sew, in order to show you how God can guide us by His unseen hand.

When I lift this needle with my fingers and then let go of it you will notice how it drops immediately on the pulpit. Now, when I lift this magnet in the same way, and then let go of it, it will also drop in the same manner. But now I am going to hold this magnet up, and bring the needle close to the magnet. Now

when I let loose of the needle with my fingers you see how it is held by the magnet. The gravity, or, as we would say, the weight of the needle, which would cause it to fall on the pulpit, is overcome by some greater and stronger power which is in the magnet. Now, you cannot perceive that power with any of your senses; you can neither hear it, smell it, taste it nor feel it. You can see the effect of that power, but the power itself you cannot see. In like manner, also, there are powers and influences all about us which we cannot perceive with any of our senses, but which are constantly exercising their influence upon us and upon things about us.

But now, by the use of this paper, I desire to show you something additional. I am going to place the magnet above the paper, and the needle below the paper, and show you that even through the paper this influence or power which holds the needle exerts itself. You will see now that when I lay the needle lengthwise against the paper, with the magnet upon the opposite side that the needle is held up against this paper and does not fall, as it would if the magnet were removed. You will notice also that, as I move this magnet from place to place, the needle on the lower side of the paper follows the magnet. In this simple little experiment you are able to

see the magnet, but suppose for a moment that this paper was increased in size until it was as large as the ceiling of this entire room. You will understand that then the magnet and any person moving the magnet might be entirely out of sight, and as the magnet would be moved from place to place on the upper side of the paper, entirely out of view, the needle on the lower side, which could be easily seen, would move from place to place, following the magnet.

This little experiment illustrates to us *not how* God guides us, but it will show us that there are powers unknown and unseen by us which can hold and guide even insensible metal. How much more easily, then, can God sustain and guide our thoughts, our purposes, our steps and our lives.

We are free moral agents. God has left us free to resist His power and His grace, and to live in defiance of all that He has commanded us and of all that He desires us to do. But if we are willing to be led by His Spirit, and to walk in His ways, God is willing to guide us, if we will come to Him and ask Him for the Holy Spirit to guide us in the way in which He would have us to walk.

There are many who do resist God's will and purpose, and live in open defiance of all His

teachings, and of all that God would have them to do. I take it for granted, however, that there are none of that kind of people before me this morning, but that you all desire to live in such a way as to secure your greatest happiness and your greatest good upon this earth, and your eternal happiness and blessedness in the world to come.

In closing this little sermon, I therefore desire to impress upon your minds the fact that you and I are without experience in many of the most trying and most important events which come to us in life. We are constantly liable to be mistaken. We cannot see ahead of us, and do not always know what is for our own good. God knows all things, the future as well as the past. He cannot be mistaken and must therefore know beyond the possibility of mistake what will be for our good. God not only knows what will be for our good, but He desires our good, therefore we should let Him guide us.

Now the question might arise in your minds, how does God guide us? He guides us by the teachings of His Word. He has told us in the Bible how we ought to live, what is for our present and our eternal good. If we desire financial prosperity, or physical blessings, or mental quickness, or spiritual peace, we will find in the teachings of God's word how to obtain them.

God also guides us by the exercise of our consciences, and therefore it is always important that you and I should do what conscience tells us to be right. First of all we should study God's word, in order that we may have an enlightened conscience, and then we should always follow conscience.

God also gides us by the Holy Spirit, and it is our duty to come to Him daily and ask Him for the presence and power of the Holy Ghost to guide us through each day, and to bring us at last to Heaven above.

Now, I trust you will all be able to enter heartily into the prayer which we are going to sing, for when we sing thoughtfully we will find that many hymns contain petitions as well as praise, and this is one of the kind which partakes largely of the nature of petition. Let us all sing the hymn,

"Guide me, O Thou great Jehovah."

THE COMPASS.

CONSCIENCE AS MAN'S GUIDE.

Now, my little men and women, we are going to have the little sermon first, and afterward the bigger sermon for the bigger people. This is my text (Holding up a compass). Can you tell me what this text is? (Voice: "A compass.") Yes, I suppose a goodly number of the boys and girls here have seen such an instrument as this, called a compass. This is not a very large one, but will answer my purpose, this morning. In order that you may all see it clearly, I am going to take the compass out of its box, and put that which is the most important part of it on the point of this pin which I have stuck into a cork. Now I can hold it up, so that you can all see it. Notice how it trembles and turns in that direction, toward the north. It gradually becomes more and more steady, and now seems almost to stand still. It is now pointing directly to the north.

First of all, boys and girls, I want to tell you

Object used: An ordinary, small compass.

what the compass is used for. When you start to go on an errand, you look about you and see the houses, the trees, and fences, and by these you know the direction you ought to take in order to reach the place you have started for. But when the sea captain desires to cross the ocean and go to England it only takes him a few hours until he passes so far out upon the ocean that he can no longer see the land, not even the highest mountain, and it matters not whether he looks to the right or to the left, in front of him or back of him, it all looks alike. To one who is not accustomed to sailing upon the ocean it is impossible to tell whether the ship is going toward the north, or the south, or the east, or the west. So the sea captain must sail by the stars, instead of by the mountains. He must be guided by the sun instead of houses, trees and other objects. But sometimes the nights are clouded, and for many days the sun does not shine, and therefore the captain must have something else upon which he can constantly rely. So each ship which goes out to sea carries a large and very accurate compass. It is hung in such a way that it matters not which way the ship rolls upon the great waves, the compass always remains perfectly level, and by day and by night the man who stands at the wheel and controls

the rudder relies constantly upon the accuracy of the compass.

You and I are out on life's great voyage; Heaven is the port for which we are sailing. The voyage is a very long one, and we cannot direct our course by the objects of this world which we see about us. As the sea captain always reckons his course from the North Star, so you and I must direct our course, making Jesus Christ our guiding star. Conscience is our compass, which God has given us and which always points to the right You and I should always follow our conscience, because God has given it to us, so that, guiding by it, we may drop anchor at last in the port of everlasting safety.

If you were to go on board one of the large ships just before they sail, you might possibly see a man come on board who did what they call "boxing the compass." Now when I hold the blade of my knife near the end of this compass you will see how it attracts it from the true north. When I take the knife away, the needle will point again toward the north, but when I bring the knife near the needle again you see how it sways over towards the knife, and does not point directly toward the north as it should. In the same way when they load a large ship, the boxes and cargo, of iron and various other metals

which are oftentimes shipped across the ocean may in this same way affect the compass by which the ship is to be guided, and you can readily see that the compass might not point to the true north as it should. So before sailing, the compass is accurately tested, to see whether it points directly to the north. It is often so inaccurate that they have to nail some bar of metal on the deck near the compass, so as to draw it slightly in order to make it accurate. As I have said, in this way, the compass must be verified or boxed, as they call it, every time before the ship leaves port. If they are to sail by the compass it is very important that the compass should be accurate, for there is but one course to the desired port, and there are many, even thousands of ways to certain shipwreck.

In the same way, your conscience, and my conscience, by some undue influence, might not be thoroughly reliable. A conscience as well as a compass may be misleading. You can readily see how selfishness, love of money, love of pleasure, pride, and many other things might so influence our thinking and bias our judgment that eventually we would come to have a perverted conscience. Now, just the same as the compass on the ship needs to be verified or boxed before the ship sets sail, so you and I need to verify our

conscience by bringing it to the Scriptures, to see whether they are in perfect harmony. You know there are some people who think it not wrong to go to the theatre, or to dance, or to do many things which tend and generally lead to evil. They allow themselves to be influenced by their associates; the customs of society, and their great desire to do as others do, causes their conscience to point other than to their real and true duty. As the compass of the ship needs to be verified each time a new cargo is taken on board, so daily, when brought under new influences, you and I need to bring our consciences to the test of God's word and see whether it is set to the truth. The nearer right we live, the more willing we will be to read God's word and will desire to know His will. The more we disobey God and the more we do wrong, the less willing will we be to read God's word. Wicked people do not like to read the Bible, and Jesus explained why when He said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3: 20.) That is, that when people prefer to do wrong, they do not desire to read the Bible, lest they should be told what they ought to do. They prefer to be ignorant of their duty. They prefer to continue doing wrong. So they neglect to

read the Bible, and often stay away from church, because they do not wish to have the truth told in their hearing, as it is different from what they desire in their conscience to decide.

Now I think we may learn a few brief lessons from what I have said. No captain would think for a moment of going to sea without having a compass. God would not have a single human being live upon the earth without a conscience. Therefore, He has given a conscience to every living man, woman and child.

It is not only necessary that the captain should have a compass, but it is important that that compass should be accurate and correct. God has given you a conscience, and it is important above everything else that your conscience should be in perfect accord with the teachings of God's word.

As the ship's compass is "boxed" before the ship sets sail, so your conscience is being verified and corrected in the Sunday-school and in the church, and by good Christian books.

As the owner of the ship, who does not trust his life to the great voyage, but remains safely at home on the land, would not suffer the ship to go to sea with an inaccurate compass, when nothing but the loss of the boat and the cargo would result, much less should you and I consent to the

great risk of the shipwreck of all our immortal destinies.

Whenever you find any difference between your conscience and the plain teachings of God's word, you can always rely upon it that your conscience is wrong and God's word is right. The Bible is right, first, last and all the while, and it is our abiding duty and our greatest good that we should be guided by its teachings.

BALANCES.

HOW GOD WEIGHS PEOPLE.

BOYS AND GIRLS: I suppose you have all stood on the scales and been weighed. Some of these smaller boys and girls, sitting on the front seat, may possibly weigh about 40 or 50 pounds. Then others weigh 70 and 80, and I am glad there are many boys and girls here this morning who do not regard themselves as too old to attend Sunday-school and go to church, who weigh as much as 125 and 150 pounds each—young men and young women with all the promise of a glorious manhood and a glorious womanhood.

Now I have here a pair of balances. This was doubtless one of the earliest kind of instruments with which people weighed different things, and it is the kind of scales which are still used when the greatest accuracy is desired. These are called a balance, because when I hold them by this string you will see that this end of the arm and that end of the arm are equal in length and

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Object used: A pair of ordinary balances. A very good pair for illustration can easily be made from a piece of wood, a few strings and a couple of little paper boxes.

equal in weight and they exactly balance each other. Now when I place anything in the pan on this end of the arm, and place a small weight in the pan on the opposite arm, and then lift the balance up, you will see how I can readily tell how much the piece of metal, or piece of wood, or whatever I have placed in the balances, weighs. In the drug stores they use this kind of scales to weigh medicines, and they can tell accurately the weight of a very small quantity. In the laboratory, or the place where medicines are made, they have this kind of scales that will weigh the smallest particle of dust; even a small piece of a hair laid on the scales can be weighed accurately.

In the fifth chapter of the Book of Daniel we read about a king whose name was Belshazzar, who lived in the great city of Babylon, surrounded by a great wall three hundred feet high and eighty feet broad, and with a hundred gates of brass, twenty-five gates on each side of the city, and a street running from each of the gates upon the one side, straight across the city to each of the corresponding gates upon the opposite side, a distance of some twelve or fifteen miles; and then other streets crossing these first twenty-five streets, running between the gates which were upon the other two sides of the city.

God had blessed this king of Babylon and given him great wealth and great power; but he became proud and defied God. One night he made a great feast and invited a thousand of his lords and the generals of his army, and sent for the golden vessels of the Temple, which Nebuchadnezzar had brought down from Jerusalem, and Belshazzar drank wine out of these sacred vessels from Jerusalem. And, like all men and women when they drink liquor, they lost their reason, and they praised the gods of gold, and of silver, and brass, and iron, and wood, and of stone, and thus dishonored God, and there appeared in the banqueting hall the fingers of a man's hand and wrote on the wall so that all might see and read it, and these were the words which were written before that wicked king: "Thou art weighed in the balances, and art found wanting." (Daniel 5: 27.)

Now you see that God weighs men and women, not for the purpose of telling how many pounds their bodies weigh, but He weighs their character, He weighs their conduct, He weighs their purposes, and He weighs their principles, and so he weighed Belshazzar, and he said of him and to him, "Thou art weighed in the balances, and art found wanting." God weighed Belshazzar as tho he were placed in this side

of the balance, and on the other side of the balance were placed all his opportunities, priviledges and his blessings, and all that God had done for him; and when he was weighed against all these things he was found so light that he did not weigh as much as the priviledges and blessings which God had given him, and therefore, God said that he was weighed in the balances and was found wanting.

In just this same way God weighs you and me, in order that we may see whether or not we weigh enough. Suppose we turn to the twentieth chapter of Exodus and there find what God requires of us. You will find that God says, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

Now suppose I place this requirement in one side of the balance, and then ask you to place your obedience to this requirement in the other

side of the balance. I am sure there are a great many grown men and women here this morning who could not be weighed against this requirement. If a man loves money, so that he sacrifices his obedience to God, or sacrifices his character, or gives too large an amount of time to money-making, and money-getting; if his love of money is very great, you see how he makes money a sort of a god—that is, that he exalts his love of money above his love of God. In the same way a person can worship pleasures, and ease, and fame in such a way as to exalt these above God. Now any one who has done this, cannot be weighed against this requirement of God's law without being found wanting.

If we take the next Commandment, it reads "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Now anybody who has ever sworn cannot be weighed against this Commandment. A man who curses and swears is a very wicked man. I hope that none of these boys or girls would ever profane God's name and disgrace themselves by swearing.

I want to caution you, also, against the use of by-words. Sometimes boys swear without knowing it; they say "By Jiminy." Now, the word "Gemini" means "Twins," and refers to two

heathen gods whose names were "Castor" and "Pollux," and when boys use the expression, "By Jiminy," they are swearing by those two heathen gods. Jesus said, "Swear not at all." (Math. 5 : 34.) Then not only those who literally swear, but all those who use God's name without reverence, who make light of sacred things, break this Commandment. So you see that many who are here would not be able to be weighed against this Commandment.

Then take the next: "Remember the Sabbath Day, to keep it holy." There are many people who remember the Sabbath Day simply to make it the occasion of visiting, letter writing, and to enjoy a trip into the country, or in the park. They remember the Sabbath Day, but they do not remember it to keep it holy. So you see that you would not be able to be weighed against that requirement.

Now take the next: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." If God were to come into this audience this morning, and weigh boys and girls against this Commandment, how many do you think would be found to whom God would turn and say, as He did to Belshazzar: "Thou art weighed and art found wanting." Any boy or girl who speaks of

his father as "The old man," and of his mother as "The old woman;" any boy or girl who is disobedient; any girl who yesterday when mother asked her to dust the furniture, or any boy who when mother asked him yesterday to run upon an errand, grew petulant, and scowled and scolded, perhaps went out of the room and slammed the door behind them, all such boys and girls would be found wanting. You see how, with one after another of these Commandments, if God were to weigh us this morning, we would be found wanting.

If we take the other Commandments, "Thou shalt not kill," anybody who has hated his brother in his heart; "Thou shalt not commit adultery," any one who has harbored lust in his heart; "Thou shalt not steal;" "Thou shalt not bear false witness;" "Thou shalt not covet;" think of each of these and see how many times in your life you have broken them, if not in letter, yet in spirit.

Now, if you cannot be weighed against these different requirements and you have come short of them in the past, how can you expect to stand in the great Day of Judgment, when God shall take into account every idle word that we have ever uttered, every wicked thought; when we shall be weighed in the just balances of

an infinite God? When God shall place these requirements upon one side of the balance, and you or I shall step in upon the other side of the balance, there is only one possible way in which we could then be heavy enough, and that is if we could have our Elder Brother, Jesus Christ, to step into the balance with us, as He is willing to do, and God should accept the obedience and holliness of His own Beloved Son, Jesus Christ in our stead. Unless you and I have Jesus Christ with us when we step into that balance, it will be said, "Thou art found wanting." Have you accepted Jesus Christ as your friend, and are you trying to serve Him. If you have not now made Him your friend, how can you hope to have His friendship then? May God help you to have Jesus as your friend in life, as well as in death; in this life as well as in the life to come, now while being tempted and tried in this world, as well as when being weighed in the next.

CORKS AND WATER.

GETTING BAD THOUGHTS OUT OF THE MIND.

Now, boys and girls, as we desire a larger amount of time this morning for the sermon to the older people, I am going to make my sermon to you very short, but I desire to teach you a very important lesson.

I suppose you are all very well aware of the fact that no two objects can occupy the same space at the same time. If I place my left hand here upon the pulpit, it is impossible for me to put my right hand into the same space until I have first removed my left hand. It is impossible to fill a barrel with potatoes and then without removing the potatoes to put a barrel of apples also in the same barrel at the same time. Now, what is true with regard to a barrel, or any other object, is also true with regard to the mind. You cannot think two things at the same time. When the mind is engaged with one thought it cannot be engaged with another until you have dis-

Objects used: A glass filled with small corks, and water to fill the glass.

missed the first thing that you were thinking about.

Now I have here a tumbler which I have filled with small corks. Let each of these corks represent some bad thought which has engaged the mind of some boy at some time, and all of these corks will then represent the many bad thoughts which he has treasured up in his mind. You know there are many people who have their minds filled with bad thoughts. They think of one bad thing, and then they think of another bad thing, and so their thoughts are constantly bad. And while the subject of their thoughts changes, the character of their thought remains the same, bad first, last and all the while.

Now the question arises, how shall we get these bad thoughts out of peoples' minds? How can they rid themselves of these bad thoughts? Perhaps I can suggest some remedy by taking this pitcher and pouring water into this tumbler. You see how the corks rise on the water, and fall over the sides of the tumbler, until the tumbler is filled with water and only a few small corks remain at the top of the tumbler.

I think this simple illustration will have told you already how to get bad thoughts out of the mind, namely, to put good thoughts in. If you want to keep the chaff out of the bushel, the

surest plan is to fill it with wheat. If you want to keep bad thoughts out of the mind, the mind should be well stored and well filled with good thoughts.

I am sure this illustration should be very suggestive to parents. It is much easier for me to pour this water into the tumbler and displace the corks, than it is for parents to pour good thoughts into the minds of their children and displace evil thoughts, but if they will give their children plenty of good books and good reading, and associate them with good boys and girls, and remove them from all evil influences, the thoughts of their children will gradually become purer and purer, until they will be quite relieved from the bad thoughts which have engaged their minds previously. Even a man or woman who has grown to maturity amid good surroundings, when placed constantly under evil influences, will be affected, to a greater or less degree, by that which is acting steadily upon him. It is important that not only children, but that even men and women, should remove evil influences from them, and fill their minds with good thoughts, with good purposes, and with high and holy ambitions.

Bad thoughts are bad company. In character we become like the thoughts which engage the mind. When a man's character is affected, his

conduct soon corresponds, and the result is that both in character and life, the man becomes bad. It is therefore highly important that all our companionships, and the influence of all of our surroundings, the books and papers which we read, the pictures which we look upon, the buildings and even the scenery by which we are surrounded, should all be pure and good, as all help to mould our character.

If you travel through Europe you cannot help but notice how different people who live on the mountains are from those who live in the valleys and plains. The people who live in Switzerland are descendants of Adam and Eve, just the same as those who dwell in sunny Italy, and yet the people themselves are very different, not only in character, but also in physical appearance. The German is different from the Frenchman, and the Norwegian is unlike the Russian. These differences are due to the influences of the climate and government and national influences exerted from generation to generation, until the people become unlike each other.

I think you will understand, by what I have said, that it is very important that we should give careful consideration to the character of the thoughts which engage our minds. If you want good thoughts you should cultivate the taste for

good reading. A worthless book is a bad book. Study the Bible and the characters of the Old and the New Testament. Read the biographies of great and good men and women. Bring yourself under the influence of the Sunday-school and of the Church, of Godly women, and of men of integrity and uprightness and honor. Avoid those who suggest evil and who inspire wickedness, who sneer at that which is good and holy and pure and upright. Let your friends be those who inspire you to virtue and honor and noble endeavor. If you find in yourself a love of bad thoughts and wickedness, rather than good thoughts and righteousness, you may rest assured that the seat of the difficulty is in your heart. By persistent and continued effort you may get your minds to dwell upon good thoughts; you may displace bad thoughts with good ones. But if you have a wicked heart there is but one thing to do with it, and that is to take it to Jesus and ask Him to give you a new heart. It is very important to guard the mind, to store it with good thoughts, but you will also need a new heart, which God alone can give, and you will need to go to God daily for grace that you may continue faithful and consistent in this world of sin and wickedness. May God give you a new heart and right thoughts.

CHARMS.

MEN'S CHARMS AND GOD'S CHARMS.

I scarcely believe that any boy or girl here this morning can guess what this is that I hold in my hand. Possibly some of you have seen others like this, or some other object which is used for the same purpose. This is called a charm. It is suspended by a string from the neck and worn in the bosom by some superstitious persons, who think that while they have this charm on their person no accident, or sickness or misfortune, can come to them.

There are many different things which people use as charms. Some people carry a horse-chestnut in their pocket for the rheumatism; some hang a horseshoe over the door of their house to keep the witches out, and a great many other equally foolish things are often done.

Ignorant people and heathen people believe quite universally in charms. Over at Muhlenberg mission, near Monrovia, in Liberia, Africa, Rev. Dr. David A. Day has labored with great

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Objects used: A charm or two of any sort.

success for the unusual period of more than twenty years. Several hundred acres of land have been cleared, and here about the mission is a gathering of native families constituting a settlement of Christian people; into this community, one day a man who had many kinds of charms for sale took up his residence in a little hut made of reeds and thatched with straw, very much to the injury of the work of the mission. This man worked upon the ignorance of the people and unsettled their minds upon the subject of charms. So taking some of the mission people with him, Doctor Day went to the little hut where this man lived and asked him about the virtues of the charms which he offered for sale. Among others there was one which this man claimed, if you kept it in your house, it would be impossible for your house to be burned. The Doctor asked him whether it would be impossible for *his* house to be burned while this charm was in it. He assured Doctor Day that it would be impossible to burn the house while this charm was still in his possession. After the natives all heard the conversation and were witnesses to the statements and the claims of the charm seller, taking a match out of his pocket the missionary scratched it upon the sole of his shoe and lifted it to the roof, and in a moment the entire hut was in flames,

and a few minutes later the charm seller was houseless, and the ignorant natives saw for themselves that the charms did not have the power or virtues which were claimed for them. Of course, the charm seller removed at once from that neighborhood, and the Doctor was afterwards free from the evil influence of this man with his charms. It was a heroic thing for the missionary to do, but it proved a wise course under all the circumstances.

Now the kind of charms I have been telling you about have no virtue or power or value whatever. But I am going to tell you of something that is valuable. A charm that could keep off dreadful diseases or cure the bite of a serpent, or preserve our homes from fire, would surely be very valuable. But we know that sin is worse than rheumatism, or the bite of a serpent or the scourage of fire, or any other evil that we can name. Now, in the second chapter of Proverbs, in the first and fifth verses, we are told, "My son, if thou wilt receive my words, and hide my commandments with thee; then shalt thou understand the fear of the Lord, and find the knowledge of God." Now that is what God wants us to do with his word and his commandments. Could you reply this morning like David replied when he said in the 119th Psalm, 11th verse,

"Thy word have I hid in mine heart, that I might not sin against thee."

Sometimes when boys leave their homes and go away to a great city to live in a boarding house, instead of hiding God's word in their hearts, the copy of the Bible which their kind Christian mother has given them that they may read and study it daily, they hide away, not in their hearts, but in their trunk or in the closet, so that nobody will know that they have a copy of the Bible. Oftentimes even in the homes of those who are otherwise good people, while the Bible is really not concealed, yet it is virtually hidden away in the parlor, lying on the centre table where the dust would accumulate upon it, if it were not that at regular intervals the parlor is swept and the furniture dusted. Sometimes the good old family Bible is laid away on the shelf and is forgotten until adversity or sickness, or sorrow or death, comes into the family, and then when the heart of father and mother is all crushed with grief they go in search of the old family Bible, and taking it down again they read from it and find both comfort and the everlasting life of which they might never again have known except for their adversity.

Now when you go to Sunday-school and to church, when you study or read the Word of

God, remember you are to treasure it up, both in your memory and in your heart. The Commandments and other passages of Scripture are not simply to be committed to memory so that you can repeat them word for word, but you are to hide them in your heart and desire to do just what these Commandments and the Word of God teach you to be right.

Now God says, "Hide My Commandments with thee," and David replies, "Thy Word have I hid in mine heart, that I might not sin against Thee." (Psalms 119: 11.) How many here thus desire to hide God's Word in their hearts? Raise your hands those who do. I am glad to find that you all desire to do right. May God bless you. If you will cast out all wickedness and hide God's Word in your heart, in you will be fulfilled the promise, "Then shalt thou understand the fear of the Lord, and find the knowledge of God." (Prov. 2: 5.)

PLANS.

LIVING WITH A PURPOSE.

My dear little men and women: I have brought with me this morning what the architect calls "plans," or drawings for a house. Unless the carpenter and builder had a copy of the plans he is to follow he would not be able to build successfully. He would not know what kind of material he would need. He would not know where to place the doors, or how large to make the windows, and whether to put the dining room on this side of the house or on the other side of the house, whether the parlor was to be on the first floor or on the second floor. So when a man is going to build, the first thing to be done is to decide what kind of a house he wants, and then to get an architect who is able to draw the plans perfectly, so as to show the size of every door and window and room, and the exact position and place of everything that is to enter into the building of the house. These plans cost a great deal of thought and oftentimes much delay

Objects used: The architect's drawings for the building of a house.

in beginning, but in the end they save both time and expense and secure the most desirable results.

Every boy and girl should have a plan, for we are all builders. We build day after day and week after week, and year after year. First of all you should have some great purpose in life and then all your other plans and purposes should be made to further and help the great main object which you have in life.

Once there were two boys who were very intimate when they were young. They played together and came to love each other very much. One was a boy who always had a plan. He had a plan for studying his lessons; he had a plan which showed what time he had resolved to get up in the morning; how many hours he would devote to study; what portions of the day he would give to play, and how much to work. So each and every day he had his plans. At the beginning of the year he had his plans for the year.

The other boy never had any plans. Everything went along just as it happened. The boy who always had the plans had no money; his father was poor. But the boy who had no plans had plenty of money, for his father was rich. These two boys both became merchants, had

stores in the same square in a large city. The one who had the plans always knew what he purposed to do, before the season began. He knew just when to purchase his goods for the spring trade; he knew when to sell them; everything was done methodically and with a plan. The consequence was that he soon began to accumulate wealth, obtained a place of confidence in the minds of business men, and eventually became one of the most honored and influential men in the city. With the other boy it was not so. He bought his goods whenever he chanced to see something that he fancied; often bought too much of one thing; had no method in business, and consequently in the course of a few years lost what money he had and died a poor man.

Let me hope that you will always have a plan for everything you do. God is the God of order, and we should also be orderly in all that we do.

These plans, which I hold in my hand, when followed by the builders, will tell the stonemason, the bricklayer, the millman and the carpenter, the plasterer and the painter, just what each is to do, and all will be able to work in harmony, so as to secure a nice, comfortable and desirable home when the work is completed.

Now you are all laying foundations in this

world, and the perfect character cannot be obtained until in eternity. So when you come to plan for life, do not think that your stay in this world is to be all there is of your life. Let your plans take in eternity. If they leave out eternity they leave out the greatest portion of your existence. If you leave out the idea of eternity you will be like the man who simply lays the foundation and then never builds a house on it, and there, year after year, the foundation stands as the monument of his folly.

But you may desire to know where you can get the plans for a good and noble life—a plan that will include eternity. I will tell you: in the Bible. This is the best book in which to find the plans for a perfect and complete life. Just the same as the man who is going to build a house desires to go and examine other houses, so if you desire to be great and good, you should desire to read the biographies, the story of the lives of great men. I do not mean the fancied stories of lives which were never lived, which are so often told in Sunday-school books, but I mean the lives of real men. When you see the difficulties which have been overcome by others; when you see how great and good other people have been, it will help you to be great and good. But after you have studied the lives of all the

greatest and best men who have ever lived, and then compare them with the life of Jesus Christ, you will come eventually to see very clearly and distinctly, that after all there has never been but one perfect life lived on this earth, and that was the life of Jesus Christ. So you will readily see that if you desire to use a model, which is perfect, you will have to take the life of Jesus Christ. You will find it fully portrayed in the Bible, especially in the first four books of the New Testament, Matthew, Mark, Luke and John. This will give you the model of a perfect life and enable you to live so as to make your life glorious while upon the earth, and prepare you for an eternity of happiness and joy beyond this world. Have a plan and live to it, and let your plan include eternity. And may God give you grace to live up to a high ideal, to be noble Christian men and noble Christian women.

SUNGLASS.

A GREAT CENTRAL PURPOSE.

I am sure you have all seen and perhaps many of you have used a glass like this. It is called a sunglass. It is used in making small objects look large, and boys sometimes use it in letting the rays of the sun shine through it, and then, holding it a little distance from a piece of paper, set it on fire. Perhaps you have heard some mischievous boy secure your consent to hold it near your hand, and in a moment, when it began to burn, you quickly drew your hand away.

The reason why this glass can be used to set fire to a piece of paper, is because the rays of light which shine through it are all centered into what is called a focus. The word focus means a hearth, or fireplace. The rays which shine through this glass are all bent towards a centre, a few inches below the glass. That centre is called a focus. It is just the same as though the pews in this room were all removed and we should all start for the door, those at the side and centre

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Object used: An ordinary sunglass.

and all, should each move toward the same point. Or perhaps it might be better illustrated by saying the spokes in a wheel all centre in the hub, which would represent the focus. Or, even better, if you take an umbrella and open it about one-third of the way and then let the steel bows or frame of the umbrella represent the rays of light, all directed towards one centre.

What I want to teach you this morning by this object is, that if we are to accomplish anything in this world, we must centralize our forces. People who live without any great purpose in life are often good, but usually good for nothing. We have all seen boys and girls, and men and women, who are educated and cultured, who wear good clothes, who move in good society, who are respected and sometimes even loved, but who lack character and force and earnestness of purpose. They are honest, upright, correct in their lives, and in many ways very excellent people, but after all, when you desire to know what particular thing they are good for, you are compelled to admit that they can do nothing well, that they live without any special purpose, and will die without ever having accomplished anything in the world.

You have such boys and girls in your school. They never fix their attention very earnestly on

their lessons, and while they may occasionally recite pretty well, they learn but little, and remember nothing several days after the lesson has been recited. In Sunday-school, while the teacher is talking, they are busy with something else. Their minds are engaged with the play of last week, or the plans for next week, and when the Sunday-school hour is over they have learned nothing, and the greatest good the Sunday-school is to them is to prevent them from doing worse out of doors than the opportunities will permit them while they are in Sunday-school. When they go to church their thought is not on the sermon, they whisper or look about, or play with some toys they may have had in their pockets and at no time give much attention to the sermon.

If you take a plain piece of glass and let the sun shine through it, it will never set fire to the paper, but when you take this glass which focallizes the rays of light, it only takes a minute or two until the paper is all ablaze. So it is with the boys and the girls, and the men and the women, who do not know how to centre their strength, and energy and purpose into one great aim of life. All the great men and women who have ever lived, learned how to bend all their energy to the accomplishment of one great purpose. The Bible says, "Whatsoever thy hand

findeth to do, do it with thy might." (Ecc. 9: 10.)

This same thought is also illustrated in nature. The earth revolves around a centre. While it is turning upon its axis and thus producing day and night, it also revolves in a great circle around the sun, producing the change of seasons, spring, summer, autumn and winter. The stars also revolve around some great centre. If you were to stand upon the dome of the capitol at Washington, you would see that the avenues of that beautiful city all lead up to the capitol. From the place where you would stand, leading out in every direction, the avenues stretch out from this great centre of national government. If you were to read history, in the light of the Book of Daniel, and it cannot be understood unless one reads it in the light which Daniel has revealed, you will find that the great universal empires of the world each prepared the place for the other, and all pointed toward Calvary. Since the crucifixion of Christ all history points back to Calvary. Cavalry is the logical centre of all history. If you read the Bible, you will find that it also has one great centre; and the centre of the Bible is Christ. One of the very first chapters of the Bible speaks of Him, and points definitely to Him, and the closing words of the Book of Reve-

lation not only reveal Him more clearly but invite all the world to come to Him.

I trust that every boy and girl here this morning will have some great purpose in life. Do not live an aimless life. Live for something which is worthy of you. Live with eternity in view. Live for the good of humanity, to bless others. Live to love God and to serve Him faithfully.

DOGS.

THE DOGS OF ST. BERNARD.

BOYS AND GIRLS: I want to talk to you this morning about dogs. I have brought this earthen dog instead of a live one, because a live dog does not know how to behave in church, and would be likely to divert your mind from the subject that I desire to have you think about.

The dog is what is called a domestic animal, and wherever you find civilized men and women, you will find dogs of some kind. Dogs are not only loved because they are companionable, but because they are also, oftentimes, very serviceable.

In Switzerland there are some very high mountains, and some years ago, when there were no tunnels yet dug under the mountains, as there are to-day, travelers during the winter, when going from Germany to Italy, or returning from Italy to Germany, had to cross over the tops of these mountains. The snow was always

Object used: An earthen or bisque dog; or even a picture of a large, noble dog.

deep and the journey was always dangerous, particularly in the winter.

There are several places where the mountains can be crossed, and these places are called passes, such as the Simplon, St. Bernard and St. Gothard. Some years ago, in company with a friend, I crossed the St. Gothard pass on the 20th of June. That year the season was very late, and after we got well up the mountain, we found the snow from five to ten feet deep on the level, and when we arrived on the top of the mountain, the snow was even with the roof of a two-story building which stood there, and the people living in it had tunneled under the snow, around the outside of the building. If this was the way it was on the 20th of June, you can easily imagine what an awfully severe and stormy place it must be to live in during the entire winter. It took our horses a long time to take us up the mountain, but when we went down on the Italian side they went quite rapidly, and in one hour and forty minutes from the time we left the Hotel de la Prosa, where the snow was so very deep, we were down in the village of Arieola, where little girls were selling ripe cherries. It seemed as though we had jumped right out of the heart of winter, into the pleasant and fruitful days of summer.

On the top of each of these mountain passes, there is built what is called a hospice, which means hospitality, the same word from which we get our word hospital. These buildings are erected for the entertainment of poor travelers, who are compelled to cross the mountains in the winter. There are a number of monks, who live in each of these places of entertainment. On each of these mountain passes the monks have some large dogs, which are known as the dogs of St. Bernard. In the winter when it is snowing, and travelers are likely to be exhausted by their efforts to ascend the mountain, and are liable to be lost in the snow-storms which prevail almost every day, these dogs are sent out by the monks with a supply of food and wine suspended from their necks, and they go all over the mountain, barking and making a great noise. When they discover a poor traveler who is perishing in the snow, they allow him to take the food and the wine in order that he may be stimulated and revived, and then these faithful and intelligent dogs lead the way to the place of safety and security.

Oftentimes they find men who have become nearly frozen, who have fallen down in the snow in an unconscious state, ready to die. If left for a time these men would soon freeze to death be-

neath the snow that falls very rapidly upon them. These dogs are very intelligent, and immediately they will begin to scrape the snow off of the traveler, lick his hands, and if he does not give any indications of life they will then lie down upon his body, that the warmth from their own body may quicken him again into consciousness, that he may drink the wine and eat the food and be stimulated enough to do something toward getting himself on to the place of safety. If the man is not too heavy, the dog might even be able to carry him.

At the hospice on the St. Bernard pass they once had a faithful dog which had been successful in thus rescuing sixty-eight persons from freezing to death upon the mountains. The dog was very sagacious, and seemed to know exactly what to do when he found a poor, traveler dying in the snow. One day he found a man who had evidently been lying for some time in the snow, which had already quite buried him. The man was entirely unconscious, and when the dog found him he began immediately to scrape away the snow and then laid down upon this dying man, that the warmth of his own body might quicken him again into consciousness. When the man began to revive, and discovered that there was something warm lying upon him, he

thought it was a wolf or some wild animal which possibly designed to take his life. He reached into his belt and drew a dagger, which he thrust into the body of the faithful dog that had come to rescue him from freezing to death. The poor dog was fatally wounded. He started back home, but in a short time after reaching it bled to death. The monks had this dog's skin stuffed and placed in the hospice, and now he seems constantly to teach an object lesson to all the travelers who cross the Alps and stop at the hospice.

The story of this faithful dog and his sad death reminds us of that loving Saviour, who came from heaven to this world, to seek and to save those who were lost. And although He came to redeem and rescue us from death, yet wicked men in this world crucified Him by nailing Him to a cross upon Calvary, and this is what every person is doing to-day who rejects the Lord Jesus Christ. He comes to you and to me, desiring to save us from our sins and everlasting death; to save not only our bodies, but our souls for all eternity. If we reject Him we are told in the Bible that "we crucify Him afresh and put Him to an open shame." I am sure there is no boy or girl here who would be guilty of wilfully stabbing any kind dog that would come to rescue

them if they were perishing in the snow, and I trust that none of you will ever reject Jesus and thrust Him away from you, and thus crucify Him for yourself and put Him to an open shame before the world.

This faithful dog should also teach you and me another lesson. If a dog can make himself so useful as to save the lives of sixty-eight people, you and I should ask ourselves the question whether we are doing as much for the blessing and the salvation of men as this faithful dog did on the mountains in Switzerland. But you can do a great deal more than this dog. He could only save the lives of people, but God can use you to save their souls, as well, by the influence of a noble Christian life, by what you say and do, by your contributions to missions, and in various other ways you may help to save the souls of many who must otherwise perish.

But this faithful dog teaches us a lesson of constant, daily duty. It was no easy thing for this dog to go out in the fierce cold through the deep snow and run about all day to hunt for lost travelers, but it was by keeping constantly at it and working faithfully day after day that he accomplished this grand result. He did not save sixty-eight people all at one time, but saved one at a time, and sometimes worked for days and

weeks without finding a single traveler whom he could help. In the same way, if you desire to be useful in this world, you must use every little opportunity which comes to you daily. You must be willing to work hard and keep at it, and even tho you cannot succeed in doing any great thing at any one time, remember that you must keep doing little things all the while. I trust that God may inspire each of you to desire to accomplish grand results in your lives by the constant doing of both little and great things for God and man.

WHITE AND CHARRED STICKS.

GOOD AND BAD COMPANY.

All boys and girls like to have companions, some one to play with, and therefore it is very wise that I should talk to you this morning about good and bad company.

First of all let me read some passages from the Bible. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalms 1: 1). "Forsake the foolish and live; and go in the way of understanding" (Proverbs 9: 6). But here is a passage of Scripture which is exactly suited to my purpose this morning. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Proverbs 13: 20).

When you go into a large library to select books you will always find that they were classified. Some of the shelves have books of history, others have books of poetry, and so on

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Objects used: A few pine sticks, some charred; ink and water.

throughout the entire library. In this way God has classified different people in the text. One class is called wise, and the others are called fools. A companion of wise men shall be wise, but a companion of fools shall be destroyed. In the same way there are good boys and bad boys, good girls and bad girls; and when you choose your companions it is important that you should choose them among the good, and not among the bad.

I think you will better understand the teaching of the text, when I show you this one stick that has been burned black, or charred, as we say. Now here are several clean sticks which have not been burned, which are white and not tarnished. Let this black stick represent the boys who smoke, or chew, or swear, or lie, or deceive their parents; boys or girls who do not go to Sunday-school, who do not obey their parents, and who do not love God. These clean sticks will represent good boys and girls. Now suppose the good boys and girls choose the bad boys and girls as their companions and playmates; what do you think would be the result? I will mix these sticks together. I am sure that nobody would expect that the white sticks would transfer their purity and cleanness to this black stick. When I mix them, or rub them together, the

black stick gets no whiter, but all the white sticks get blacker.

That is the way it always is with the boys who keep bad company. Instead of exerting a good influence, so as to reform and purify, and make good boys of the bad boys, the bad boys make bad boys of the good boys. At first the good boys are horrified at what they hear and see the bad boys do. After a while it ceases to be unpleasant to them. A little later they may possibly laugh at the bad boys, but after a while they will come to like the bad boys better, and finally they will do as the bad boys do and become like them in character and in conduct.

Perhaps you have seen boys who like to take cork and burn it in the candle or fire, and then blacken their faces with it, so as to make them look like colored people. Now it is not the best thing for a white boy to try to look like a colored boy, but if he does rub this black on his face, he can wash it off with soap and water. But when a good boy goes with bad boys and his character becomes tarnished and blackened, he cannot cleanse and purify it so easily. He not only gets a bad character but a bad reputation as well, both of which are very difficult to cleanse or to get rid of.

Now here I have a glass of water and a bottle

of ink. If I take and pour a half a teaspoonful of this water into the ink, it makes no particular difference in its color. But if I take only two or three drops of ink and mix them with the water, it discolors the entire glass of water at once. One or two good boys in the midst of many bad ones are likely to be influenced in a bad direction. This is especially true if the good boys have sought the bad boys as companions. Even one or two bad boys, placed in the midst of several good boys, may exert a very bad influence over them. I suppose you have all seen this illustrated in the school room. You may have had a set of good boys, or a set of good girls in your class, but some day a bad boy came to the school, or a bad girl joined the class and they were frivolous, laughed and talked and were disorderly, disobeyed the teacher, played truant and did all kinds of naughtiness when in school, and it had its effect upon the entire class, sometimes upon an entire school.

The text teaches us that we should avoid such foolish boys and foolish girls, boys and girls who do not obey God or revere the Bible, who do not listen to their consciences, or do that which is right. Such should be avoided at all times, and in choosing our companions, we should always prefer those who will have an influence for good upon us socially, intellectually and morally.

The influence of bad companions will tend to destroy all our best interests physically, by leading to every kind of vice and iniquity; destroy us financially, by causing us to be inattentive to our work, causing us to prefer idleness and pleasure to labor and usefulness; destroy us morally, by making light of the teachings of the Bible, the importance of the Sunday-school and of the church, the authority of father and mother and the wisdom of what they teach and require of us.

But in addition to all this, we should remember that those who are our companions upon earth, will be our companions in the world to come. If we go with the wicked and the profane here, we shall dwell with them forever in the world to come. If we desire to go to heaven and to be forever with those who are good and righteous and pure and holy, if we desire to be happy forever and ever in the world to come, we must choose as our companions here, those who are living not for this present fleeting life, but who are living for the glory of God and who are trusting sincerely in the Lord Jesus Christ for everlasting salvation.

May God help us all to be wise and to walk with the wise, and not to be foolish and choose fools as our companions, both for time and eternity.

THE TURTLE.

MAN LIKE AND YET UNLIKE THE ANIMALS.

My dear boys and girls: I want to show you this morning how in some respect we are like the animals, and how in other respects we are very unlike them. To illustrate what I desire to say I have brought this small turtle shell. From the way that some boys treat flies and bugs, and birds, cats and dogs and all kinds of animals you would suppose that many boys and some girls think that animals have no feeling. Boys who have never suffered any bodily pain themselves, oftentimes act as tho they thought that animals could not suffer pain, but in this they are greatly mistaken. Animals can and do suffer pain, the same as people suffer pain, and in order to defend them against their enemies God has provided these creatures of His hand with some means of protecting themselves. The birds can fly away. Some animals, like foxes, have holes in the ground where they can hide. Others, like the squirrel, hide in the hollow trees. Bees can sting.

Object used: Either a turtle shell, or a small, live turtle.

Some cattle have horns for defense, and some others, which are not as capable of defending themselves against the stronger animals, God has marvellously provided with two stomachs. The cow goes out in the field and crops off the grass rapidly and can then go to a place of shelter and lie down, and there, protected from the attack of wild beasts, chew what she has gathered. This is known in the country as chewing the cud. The same is true with sheep; they also bite off the grass and swallow it quickly. It passes into a first stomach and then they can lie down in some quiet place and chew the cud; or in other words chew that which they have hastily bitten off in the fields.

Now the turtle cannot escape from his enemies because he cannot run very rapidly, and so God has covered him with a coat of mail and given him a helmet, a hard, bony covering for the head and this large bony covering for his body, which we can very properly call his house. When danger approaches, the turtle quickly draws his head and his feet into this large shell, and is quite safe from the attack of his enemies. Whatever animal might desire to eat the turtle is prevented on account of this hard outer shell. On this lower part you will notice how the turtle can draw the front portion up more closely, and thus

the more securely shut himself within his house. So you see how God has provided all the animals with a means of protection and defense, first, to protect their lives, and secondly, to save them from pain and suffering.

While God has thus successfully protected them against other animals, they are not fully protected against the superior intelligence and ingenuity of man. The birds can fly faster than the man can run, but man can shoot the bird with an arrow or with a rifle. So with all the other animals. Now God has made it right for us to kill animals for food, but it is very wrong for us to destroy animals for the simple pleasure of taking life, and it is also very wicked to inflict pain unnecessarily upon any of the animals.

I want to tell you about a boy who was once strolling through the fields with his sister. "They found a nest of rabbits. The sister was charmed with the beautiful nest itself and with its living occupants, but the boy teased them, mimicking their squeaks and their struggles. In vain his sister plead with him not to hurt these pretty little creatures, but the wicked boy flung them up into the air one by one and shouted when each fell dead upon the stones. Ten years after the sister sat weeping again by that boy's side. He was in chains, sentenced to be hung for shooting

a farmer who was hunting in a neighbor's field. They were waiting for the awful procession to knock at the cell door. "Sister," he said, "do you remember the nest of rabbits ten years ago; how you begged and prayed, and how I ridiculed? I verily believe that from that day God forsook me, and left me to follow my own inclinations. If I had yielded to your tears then, you and I would not be weeping these bitter tears now."

You see how it is that boys who have no regard for the suffering or the preservation of the life of animals are likely to inflict pain and even to take the lives of people.

But I want to call your attention to another respect in which we are like the animals, or perhaps, more correctly, in which the animals are like us. The forms of most all animals have some resemblance to each other, and all are somewhat in form like man. If you take the bird, his wings correspond to our arms, his legs and feet ar omewhat like ours, only his toes are longer, and the nails are slightly different in form. If you will take the horse you will see that his neck is longer than ours, that his front legs correspond to our arms, and if you take your fingers and press them together you will see how, if you were to study the anatomy of the horse's foot carefully, it resembles the bones in our hands, and the bony

foot of the horse corresponds to the nails on the ends of our fingers, only that in the case of the horse the nails are all in one, forming the hoof, to which the blacksmith nails the shoe. The horse's hoof, however, is not solid as you might think, but only a shell, the same as the nails on the ends of our fingers.

Now if you were to take the turtle that lives in this shell or house you would find that he also had four legs, the front legs corresponding to our arms, and his hind legs corresponding to our legs and feet. On the end of each of his feet he has nails, the same as you and I have at the extremities of our hands and feet. But I am sure you would say that the turtle was very much unlike us, in that he has such a hard shell of a house which he carries about with him. But if you will feel of your hands you will discover that you have bones inside of your hands. So you have bones in your arms and all through your body. These bones of your body are covered with flesh, so our bones are *inside* of us. But with this turtle almost all of his bones are made into one bone, and that is on the *outside* of his body.

Our muscles, with which we move our hands and feet and different portions of our body, are attached to the bones which are inside of us.

His muscles are attached to the bone which is on the outside of him. So you see that we are like him, in that both of us have bones, only his is on the outside while ours are on the inside.

His bone or shell is a covering and a defense. Our bones, on the inside of us, are so constructed as to enable us to defend ourselves also. God has given the turtle a house, but He has given us the knowledge and the skill, so that we can construct our own house. We are created with capacity to till the earth and to subdue the wild beasts of the forest, and with our superior intelligence to be king over all the other creatures which God has created.

Now, there are several lessons which we may learn from what I have said. God has protected all animals against their foes. He has not fully protected the animals against us, but He expects us to use our intelligence and our better nature, to be thoughtful and careful not to inflict pain even upon the worm or insect which crawls upon the ground beneath our feet.

While our bodies are somewhat like the bodies of birds and beasts, in our moral nature we are not like the animals, but like God. We were made in the moral likeness and image of God. We have intelligence and God has made us to know right from wrong. The animals have no

conscience. Cattle do not recognize any wrong when they break out of their owner's pastured an break into a neighbor's cornfield. We do not say the cattle have sinned, because they know nothing of ownership. They do not know what is right and what is wrong, and, therefore, are not accountable beings. In our intellectual, moral and spiritual nature we are superior to everything else that God has created. We have a moral nature. We know what is right and what is wrong, and, therefore, we are accountable beings. God has made us free to follow our own purpose and, therefore, we are to be held accountable. God has created us not for a few days of life upon the earth, but He has made us immortal, and if we have faith in the Lord Jesus Christ, and accept Him as our Saviour and love and serve Him upon the earth, our condition in the next world will be one of great blessing and happiness.

God has given the turtle a house. He has given us intelligence and all the materials and left us to construct the house in which we are to live upon this earth. But in heaven He has built our house for us. Jesus said: "In My Father's house are many mansions." The German translation has it, "In My Father's house are many homes." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again,

and receive you unto Myself; that where I am, there ye may be also."

Death may be a misfortune to a poor turtle, but not to a Christian man or woman, or a Christian boy or girl. Death is only the blessed Saviour coming to take us unto Himself.

EASTER SUNDAY.

THE RESURRECTION OF THE BODY.

My Little Friends, can you tell me what day this is? You are correct, this is Easter. Now can you tell me what we commemorate on Easter Sunday? Yes, we commemorate the resurrection of Christ from the dead.

You remember how some few weeks ago I showed you a watch-case.* You thought it was a watch, but when I opened it it had no works in it, consequently it was only a watch-case. When I placed the works in the case, then it made a complete watch.

So you have also seen the body of a dead person and you have possibly thought that that was the individual, the person whom you had known; but that which you saw was only the body, the soul, the immortal part, had taken its departure and gone back to God who first placed it in the

Objects used: An egg and a little chick in a cage, or a toy chick, such as are often available at Easter time.

*NOTE. Sermons on Watch and Case, page 212, in Five-Minute Object Sermons to Children.

body. Now just the same as the works of a watch can keep good time without being in the case, so the soul can exist apart from the body. If you were to take the watchcase and bury it in the ground, that fact would not affect either the existence or the accuracy of the works of the watch in measuring time. So when God takes the soul out of the body we say that it is a dead body, and it becomes necessary for us to bury it out of our sight.

On Good Friday we commemorate the death of Christ upon the Cross on Calvary. You remember how, after the crucifixion, Joseph of Arimathea and Nicodemus came and took the body of Christ down from the cross and laid it in a new tomb which Joseph had hewn out of a rock in his garden. When this had been done Pilate remembered how Jesus had said that if He were put to death, after three days He would rise again. Now Pilate did not believe that Jesus would rise again, but was afraid that His disciples or some friends might come by night and steal away His body and circulate the report that Jesus had risen from the dead, so he placed Roman soldiers around the sepulchre to prevent His disciples from coming near the tomb, or place where Joseph had laid away the body of Christ. Pilate purposed to prevent the possibility

of Christ's resurrection, but in the fact that he placed the soldiers there he secured for all after ages the most positive proof that Jesus did actually rise from the dead. These soldiers were Roman soldiers, and if they had slept while they were upon guard duty, the penalty would have been death. But when the angel came down from heaven and rolled away the stone, then we are told that these Roman soldiers became as dead men.

It is on Easter Sunday that we commemorate this rising of Christ from the grave or sepulchre. Now can you tell me why it is that on Easter we have these Easter eggs, such as I hold in my hand? I will tell you why it is. It is because while the outside of this egg is like the outside of a vault or grave, yet inside there is a germ of life. If you take a dozen perfect eggs and place them under a mother hen, and have her set on them for three weeks, at the end of that time out of these eggs which seem to have nothing of life in them, there will come forth little chickens, just such as I hold in my hand, only this one is not alive. But it is a very accurate representation of a little chicken a day or two old.

Now just in this same way if you were to drive through a cemetery and look at a vault, which is the nearest that we have in this country in like-

ness to the sepulchre in which the body of Christ was laid, you would not suppose for a moment that there would be living people in that vault. While the bodies that are in the vault are dead bodies, yet they have the promise of life, God will some day raise them up, unite again the soul and the body and give them that everlasting life and resurrection glory which Jesus has promised. And as Jesus rose from the dead on Easter Sunday morning, so we have the promise that in the final resurrection the bodies of all who have ever lived upon the earth shall hear the voice of the Son of God and shall come forth, those who have lived Christian lives to the resurrection of life, and those who have done evil to the resurrection of death and eternal punishment.

The egg then is the symbol of life, for out of this seemingly lifeless object there comes forth the living chick; so out of the graves and sepulchres there will eventually come forth the bodies of all who have ever died, and these dead bodies shall become resurrection bodies. These mortals shall put on immortality, and these corruptible bodies shall put on incorruption, and then the souls and the bodies of all shall be reunited, never again to be separated throughout all eternity.

Perhaps during the past few months or years you may have laid away in the grave the body of

some dear little brother or sister, or perhaps of a kind father or mother, or some other friend; if so, this season of the year will suggest the resurrection. The grass and the flowers which last fall looked dead, and which during the winter have been wrapped in a white shroud of snow, now feel the warm breath of spring, and life and beauty is coming forth out of the sepulchre of the winter.

Soon all the trees will put forth their leaves and then beauteous blossoms and sweet fragrance will tell of the spring time as the resurrection period of the year.

So at this Easter time we may turn to the cemeteries where rest the bodies of our loved ones and know that the long winter of death and decay shall eventually give place to the promised resurrection of life and beauty. On that Easter morn the bodies of our loved ones shall be raised up, the soul and the body shall be reunited, and we shall see them and know them as they are.

Now just how God shall gather again all the scattered parts of these bodies that were buried in the sea, or have decayed back to earth in the ground, we do not know. But our ignorance does not change the fact. I do not understand how at first God created man out of dust of the earth, nor do I know how the bread and meat and food which I eat each day nourish my life and be-

come part of my own body. I do not know how, out of the same handful of earth, either an apple or a flower might grow. I know that it is so, but the *how* I do not know; nor does my ignorance prevent or hinder God from accomplishing it. If each day I eat food which by some strange power which God has placed within me is changed into bones in my body, to hair on my head, to nails on the ends of my fingers, to teeth, and eyes and ears and thus becomes a part of myself, why should I question, or desire to know how God is able to quicken in the grave the power to make the body to live again. If in the beginning God only spoke and worlds came into being I know that when he shall command these bodies to rise from death and the grave they also will hear His voice and obey.

I am sure that no boy or girl here this morning would want that on the morning of the resurrection his or her body should refuse to obey God's voice when He shall command the dead to come forth from their graves in life and beauty. You will want to obey Him then, but should you not also desire to obey Him now? When God tells you in the Bible what He wants you to do, are you obedient? Do you do as He commands? If you are disobedient now, then in the morning of the resurrection you might even desire, rather to re-

main in your grave, so that you should not have to look into the face of Him whom you have bisobeyed and offended. If on that final Easter morning you would awake in the likeness of Jesus and be forever with Him in glory, remember that you must obey God now as Jesus did when he was upon the earth. If we would be like Jesus in glory, we must strive to be like him in all that we do, and I trust that you may think of this daily. At all times when you are uncertain what it is your duty to do, ask yourself this question: "If in my place, what would Jesus do?" And then act and do as Jesus would do under the same circumstances.

WIRE.

THE GREATEST TELEGRAPH SYSTEM IN THE WORLD.

My dear young friends: I have brought with me this morning a piece of wire, and I want to talk to you about the greatest telegraph system in the world. When you have passed a telegraph office I suppose you have noticed how the wires coming from every direction all run into the office. If you were in a strange city and did not know where the telegraph office was, you might be able to tell in which building it was located from the fact that the wires from every direction ran into that building. You are possibly aware that the largest telegraph system in the world is that of the Western Union Telegraph Company. At their central office in the city of New York, there are 2100 wires from all directions entering the bulding. In response to my inquiry, the Secretary of that Company has kindly informed me not only that they have 2100 wires, but that in 1895 the Company had in use 803,000

. Objects used: A piece of ordinary wire will be sufficient, or a piece of a wire clothes-line or telegraphic cable.

miles of wire. In all the various offices for the generation of electricity they have 502,227 cells. They have 21,360 offices, and in a single year sent 58,370,316 messages, and all this system was kept up at an expense of over $16,000,000 for that year. Now if you were the owner of this great telegraph system, which brings in a profit of about $6,000,000 each year, you would think yourself possessed of great wealth. But each of us has a telegraph system which we would not give in exchange for all the miles of wire, thousands of offices and millions of dollars of the Western Union Telegraph Company.

If you were to go to New York you would see not simply single wires entering the central office of the Western Union Telegraph Company, but you would also see cables, such as this which I hold in my hand or some similar to it, composed of separate wires, formed very much like a rope made of wire instead of string. Now in our bodies the nerves correspond to these wires, and as there are over two thousand wires entering the central office in New York, so there are thousands of nerve fibres or threads that enter the brain of each of us. Not only single brain fibres, some smaller or thinner than the finest thread, but the brain of each boy and girl here and each man and woman is entered by twelve

pairs of nerve cables. So you see that would correspond to the New York telegraph office.

But in addition to the central office in New York, the Western Union Company have large offices also in Philadelphia, Chicago, Baltimore, Boston and other cities. In the same way, our telegraph system, or nervous system, has thirty-one pairs of nerve cables connected with the spinal column that runs up and down the centre of the backbone of each of us. So you see that in these bodies of ours there is a telegraph system which also has its central and other main offices.

I also told you that the electricity needed to furnish the current for the wires of the Western Union Company were five hundred and two thousand. Now the number of nerve cells in the brain is nine hundred millions, and in the body one billion, one hundred million. In other words, we have one thousand cells in our body, to each one of theirs in their offices.

I think that you will see that our telegraph system is more extensive than even the telegraph system of the Western Union Company. Now, they have over twenty-one thousand offices, scattered here and there throughout the entire United States, and yet there are sections of country extending sometimes hundreds and even

thousands of miles where neither the Western Union nor any other company have any telegraph office whatever. Great fires might occur, vast armies might engage in battle, drouth, or flood, or famine might prevail, and yet no news of it would flash over the wires until some messenger would take the news to some distant office. But in the telegraphic system which God has given to you and me, everything is so perfect and the nerves so completely cover our entire body, that you cannot even take the point of a pin and bring it with slight pressure in contact with the body, without being conscious of the fact that you have a telegraph office immediately under the point of that pin, which telegraphs immediately to the brain and says, that you are suffering pain at that particular point.

So you will see that God has given us this great nervous system, which corresponds in some respects to the telegraph system of the Western Union Company, in order that all the outward conditions by which our body is surrounded may be telegraphed immediately to the brain, and we may know almost instantly the presence of heat or cold, of pain or pleasure, of violence or of danger, and thus, just the same as the telegraph operators in New York are learning from moment to moment what is transpiring thousands of

miles away, so the moment you touch anything that is sufficiently hot to burn, immediately your telegraph system flashes the news to the brain, and keeps you constantly informed of what is happening on the outside of the body. You must remember that the soul, the living immortal principle of man, dwells within, and hears through these ears, and looks out through these eyes, and comes in contact with the outer world by means of our material bodies and with the aid of our five senses.

Our telegraph system differs from that of the Western Union Company in that when you touch something that burns you, immediately the message is sent to the brain, and the brain does not give the command to withdraw the hand from the object that causes pain over the same wire that brought the first message, but over another wire. The news of sensation is sent over one nerve, and the order of command to the muscles to take the hand away instantly is sent over another nerve. But these two nerves run side by side, and as you have electric light wires wrapped with a covering which prevents the electricity from escaping, or from coming in contact with the current on another wire, so each of these nerves is insulated, as we call it. You see then how, as a general, sitting in his tent re-

ceives the news of the progress of the battle and gives instruction to his officers in regard to the movements of the army, so the soul presides in the brain and receives messages from all parts of the body, telling of hunger and thirst, what is seen by the eyes, what is heard by the ears, what is touched by the hands, what is experienced by all portions of the body, and then each member of the body awaits orders and instructions what to do from the soul, which resides in the brain.

What I have said will lead you to understand how carefully and wonderfully God has made us. If all of the poles and wires and telegraph instruments of the Western Union Company were loaded upon cars, there would be thousands of tons, and hundreds of cars would be needed to haul them from place to place. But our entire telegraph system, which is still more wonderful, is so light, and so beautifully arranged and condensed, that we carry it about with us everywhere and are scarcely conscious of its presence. The more you and I study these bodies of ours, the more intensely interesting they become. We could devote an entire lifetime to the study of our wonderful body, its functions and diseases, without ever exhausting the subject, or even getting further than the A B C of its vast interest.

If God has given us such wonderful bodies, you and I should take great care of them. We should be very careful of our health, and we should never despise either our own body, or the body of any one else. When you remember how carefully God has made us, you will see how rash and wicked it is for boys to fight. Even when boys tussle and wrestle in play, I have often thought that if they had a very valuable watch they would not roll it around upon the ground and in the dirt as they do these wonderful bodies of ours, any one of which is worth more than all the watches in the world.

Our bodies are not only very wonderful because of the wisdom God has displayed in creating them, but above all things they are to be reverenced because God has made them the temples in which the Holy Ghost is to dwell. If God, the Holy Ghost, is to dwell, live, stay, in our minds and hearts and bodies, they should be kept pure and clean. Let God cast out all evil and sin, that He may dwell within you and that your body may be a fit place for His indwelling and power.

God has provided us with such a complete, compact and perfect telegraph system, not simply that we might hear and see and know and enjoy all that is about us, but that we might also learn

of His wisdom and power and love which is displayed all about us, and that we might also know and love and serve Him as our dear Father in Heaven. You can easily see how unjust and wicked it is to use these wonderful bodies to serve Satan instead of serving God. Never telegraph from your brain to your tongue to speak a wicked word, or to profane the name you should revere and bless. Never telegraph to your hands to do evil, your feet to go in the paths of wickedness, your eyes to look approvingly upon sin or your ears to hear any one speak against your loving Heavenly Father.

RAIN.

GOD'S WISDOM AND POWER.

MY DEAR YOUNG FRIENDS: In view of the fact that the weather is so very warm, the earth so dried and parched and we have had no rain for a period of eleven weeks, I thought it might be useful this morning to consider what would be the result if God should withhold the rain altogether, and then to tell you how, or in what manner God brings us the rain and refreshes the earth and makes it fruitful.

In order that you might see something of the present condition of the earth, I have brought in this bottle some dust, taken from the centre of the road. As I turn the bottle around, you see how dry it is and how it floats in the air, leaving the inside of this bottle all powdered with dust. The dust in this bottle is only a sample of what all the earth would soon become, if God did not send rain at frequent intervals throughout the year. I suppose you could all tell me of a number of

Objects used: A bottle partially filled with dust from the roadway.

instances in the Old Testament where we have accounts of drouths that extended throughout a period of years, and of the hunger and famine and death which followed.

When you are out of doors and look about you, you cannot but be impressed with how dry and dusty the trees and grass and everything about you is. If this dry weather were to continue long you could understand that soon everything would wither and die, and if it were to continue for a few years, men and beasts would not only die of thirst, but even the air itself would suck out from our bodies the moisture that is in our blood, and death would speedily follow. But if you were to remove all the moisture from the air, the earth would not only become barren, but it would become intensely cold. It is due to the moisture which is in the atmosphere that the warmth which comes to the earth from the sun is retained near the earth after the sun has gone down. If it were not so, even in a summer's night after the sun has gone down, the coldness which exists above the clouds would quickly come in contact with the earth, and the cold would become so intense that every person and every living thing would be frozen to death in a single night.

You will remember that the great Sahara

desert is a vast tract of thousands of square miles where no rain falls, and where the heat is intense. There is, however, much moisture in the air that floats over the plains, but the reason that no rain falls is because there are no mountains in that portion of the globe for thousands of miles.

Now suppose that there were to be no rain at all, and people should undertake to water the earth by bringing the water from the rivers. On an average about thirty-three inches of rain fall upon the surface of the entire earth each year, in some places more, in others less. The weight of this water in one single square mile would be nearly two and one-half millions of tons, and if this water which falls upon one single square mile had to be drawn in cars, it would require 100,000 carloads of water to keep this one single mile as wet as God usually keeps it throughout the year by the rain from heaven. I think you will see, from what I have said, that all the cars in the entire United States, and there are hundreds of thousands of them, would not be sufficient to haul water from the rivers for any considerable distance to keep more than ten miles square of earth watered. But you can also see that if all these cars were to be run on a piece of ground only ten miles square, that entire piece of ground would be almost completely covered with railroad

tracks, and we would scarcely be able to raise anything on it in the way of grain or vegetables or food of any kind. But even if we could successfully water ten miles square of land, what would that be compared with the absolute necessity of watering the entire continent and all the continents of the globe in order to make life possible upon the earth. Now the question arises, how does God accomplish this great result.

I suppose you have all noticed the teakettle when it is upon the stove and the steam is coming out of the spout, and around the lid. You have there had a practical demonstration of how God can cause the water, which is 800 times heavier that the atmosphere or the air, to rise and float, for you know that any heavier substance than air will always fall to the earth. In the instance of the teakettle you will see how heat causes the water to become steam and thus to rise in the air and float away, rising to the height of the clouds which float two, three and four and sometimes more miles high above the earth.

Now, just in this same way God makes the heat from the rays of the sun to cause that from every river and lake and all the expanse of the ocean, as well as from the surface of the earth, there shall constantly arise a very fine vapor,

which, although it is somewhat like steam, is still so much finer that you and I cannot see it with our natural eyes. It is by means of this vapor that God raises the moisture from the oceans and all bodies of water and from the earth, to fall again in gentle showers.

But when this vapor has been lifted up from the ocean, you will see readily that if it were to descend again in rain upon the very places from which it had been lifted it would accomplish no good. It is necessary that instead of falling back into the ocean and into the lakes and rivers it must be carried over the land. So you see that we might aptly compare the vapor to a great pump, by means of which God lifts millions of gallons of water every hour from the sea into the atmosphere.

Now just the same as men load grain and fruit and other things into the cars to ship them to some distant place, so God loads these vapors into the atmosphere or into the clouds. When the clouds are all loaded with vapor, or that which is to descend upon the earth in the form of rain, God sends the winds, and these winds blow the clouds from over the ocean far inward over the land until they come to the place where God wants to pour them out in showers and rain, and in snow and blessing.

But now, you will see that there is another difficulty. When all this vast quantity of water is held in the clouds, a mile or two above the earth, if it was to be poured out, it would come with such force upon the earth that it would destroy every living thing. Now, as God used the warmth from the sun as His agent to lift the water into the clouds, so also, when He desires to unload the clouds, to pour the rain upon the earth, He causes the warm air which carries the water to be blown upon by the colder air which floats above it, and as the heat lifted the water, so the cold causes it to descend; and immediately it begins to form as clouds, one particle or atom of moisture touches another, and the two form the larger atom, and these again unite with others, until finally a drop is formed, and it begins to descend and comes down in gentle showers upon the earth as though it were sifted through a very fine sieve, and these small drops fall upon the earth so gently as not even to bruise the leaf of the tenderest flower or the tenderest insect that walks upon the earth.

Possibly some children here may not fully understand, but the older ones will get some idea of the vast quantity of water which God pours upon the earth, when they are reminded that all the water that flows in the rivers has been let

down from the clouds. God is daily pumping up from the ocean and other bodies of water rivers as vast as the combined waters of the Mississippi, Missouri, Susquehanna, the Hudson, and every creek and streamlet and river that flows, not only on this continent, but in all the world. And God is doing this constantly by His own infinite wisdom and infinite might. The machinery with which men pump the water from the river for the supply of a single city wears out; but these great engines with which God is constantly keeping the earth supplied with water for man and beast, for tree and flower, for garden and field, never wears out. Truly with the prophet we may exclaim: "He that calleth for the waters of the sea, and poureth them out on the face of the land; the Lord is His name." (Amos 5: 8.)

From what I have said I think you will all see how constantly we are dependent upon God for everything which we enjoy. If God were to withhold the rain or the sunshine, famine and want and death would soon follow. Yet in the most wonderful way God is constantly providing that with which we are daily to be fed and constantly to be clothed. God is not unmindful of us. He never forgets, but in His own good time and in His own most wondrous way He sends us the rain and every needed blessing.

God never forgets us, but I fear that we often forget Him and forget when we drink the refreshing glass of clear, cool water, that it is God who gave it to us. When you sit down at the table, do you remember that it is God who gives you the food, and do you thank Him for the food which He gives you, or do you, like the unmannerly boy who receives a gift and never thanks the donor, sit down and eat and go away without ever thanking God the Giver? When He watches over and keeps you during the night, do you forget to kneel down and thank Him in the morning? When day after day He clothes you, do you thank Him? When He feeds and clothes you do you love and serve Him, or do you accept of these blessings and then run off and serve Satan, God's great enemy?

These are serious questions, and I trust you will think seriously of them, and daily, when you receive God's blessings, that you will turn to Him in grateful thanksgiving and faithful service.

SNOW.

THE LESSONS WHICH IT TEACHES.

MY DEAR BOYS AND GIRLS: When God desired to set Job to thinking, among other questions He asked him: "Canst thou enter into the treasures of the snow?" (Job 38: 22.) While coming to church this morning, when I saw you frolicking and glad in the midst of the snow, which was falling all about you, I wondered whether you had ever stopped to think much about the snow. So I thought to ask of you, this morning, the question which God asked of Job nearly thirty-five hundred years ago: "Hadst thou entered into the treasures of the snow."

When you were all so glad this morning on account of this first snowstorm of the winter, did you stop to think that the snow comes from God? Now like everything else which comes from God, the snow is wonderful. No philosopher has ever yet been able fully to explain how the snow is formed and to tell us all about it, and I do not suppose that all the mysteries concerning it will ever be fully and perfectly solved. It is wonderful, however, because it comes down so lightly and

noiselessly. It drops upon the earth almost like feathers, covering the ground, hanging upon the limbs of the trees and shaping them into things of strange beauty, piling up on the post by the side of your gate, until perhaps it looks more like the white man from the flour mill than like that to which people tie horses. Yet it comes down so noiselessly that we scarcely notice it.

When the snow falls upon the ground a foot deep it is said to be equal in weight to one inch of rain. Now one foot of snow, on one square mile of street, would weigh, it is estimated, about sixty-four thousand tons. If this snow, which covers only one square mile, were placed in wagons loaded with one ton each, and allowing sufficient space for these teams to move one behind another, these wagons would make a string or procession reaching from Philadelphia to New York, and from New York up the Hudson river almost to the city of Albany. I am sure you will be astonished at this, but when you consider that some snowstorms cover thousands of square miles, and are sometimes more than one foot deep, you will see how increasingly wonderful it is that all this great weight falls so gently upon the earth as to produce no disturbance, no shock, and generally goes away as quietly and peaceably as it came.

Like everything else that God has made, the snow is very beautiful. Did you ever hear that poem which begins:

"Beautiful snow! beautiful snow!
Falling so lightly,
Daily and nightly,
Alike 'round the dwellings of the lofty and low;
Horses are prancing,
Cheerily dancing,
Stirred with the spirit that comes from the snow."

We oftentimes think that God is seen in the fields and flowers in the spring and summer, but He is also seen in the beautiful snow of winter. If this morning, when you go from church, you will let some of the snow fall upon the sleeve of your coat and then examine it carefully, you will be surprised at its beauty. Perhaps this snow is too damp and the flakes are too large to examine it with the best results. It is beautiful when examined without a microscope, and much more beautiful and still more wonderful when examined with a microscope. Each flake is fashioned into stellar shape. It is formed and fashioned by the same hand which made the stars of the heavens and gave them their sparkle and beauty. Each flake is a beautiful crystal. Each somewhat like the others, and yet no two exactly alike. There are hundreds of varieties, each

beautiful and all glorious. These beautiful little snow stars are all formed with perfect geometrical accuracy. Some have three sides and angles, some six, others eight, and some have more. One resembles a sparkling cross, while others seem almost like the leaves of an open flower. Some are like single stars, others like double stars and clusters of stars; and although the ground in winter is covered with myriads of them, yet each one is formed with as much correctness and beauty as if God had made each one for special examination and as an exhibition of his infinite skill and divine perfection.

But like everything else that God has made, the snow is also useful. You may possibly have thought of it as affording excellent sport in sliding down hill, enabling you to enjoy a sleigh ride behind horses with jingling bells, affording opportunity for a snowball fight, or as furnishing the material for mking snow men or snow houses. In all these ways the snow is a source of delight and pleasure to boys and girls, but after all, the snow has a special mission in the world during the severe cold of the winter.

The severity of the cold is often greatly modified by the presence of snow. The snow forms a warm mantle to protect the grass and wheat fields. It wraps its soft warm covering around

the plants, and thus protects them from the frost. Many animals also take shelter in the banks of snow, and are thus kept from being frozen to death. The snow of winter is as important in securing our food and blessing as the rain of the summer. As intense heat and the absence of rain produce the great deserts of the earth, so intense cold and the absence of snow would produce barren tracts upon the earth.

Now, what are the lessons we may learn from what I have said? I think the first lesson that we may learn is that God does everything perfectly. God is not in a hurry, as boys and girls often are when they do not take time to learn their lessons thoroughly or to do their work carefully. Perfection is one of God's attributes. We are impatient and imperfect. But God wants us to be perfect. We should constantly strive after perfection. We are to seek after perfection here upon earth, and although we cannot hope to attain it fully in this world, yet we shall attain unto it in the world of blessedness beyond. Remember that whatever is worth doing at all is worth doing well.

I think the second lesson that we my learn from what I have said is that God does everything with some good purpose in view. God not only has a purpose in all that He does, but

He has a purpose for good. Some boys and girls do things with a bad purpose. Now, God does not do anything with a bad purpose, and He would not have us do anything with a bad purpose. He has given us life and being upon the earth in order that we may accomplish something grand and good. What is the purpose of your life? What have you resolved to make the object which you shall seek to attain in this life. Have some noble purpose, some high aim in life. Whatever it shall be, let it always have in view the blessing and good of others and the glory of God.

The last lesson from this study of the snow this morning is that God has made it a symbol of purity. God is pure, and He wants us to be pure. Do you put tobacco in your mouth? Then your mouth is not pure. Do you use bad words? If so, your mouth is not pure. Do you use your eyes to read worthless story papers and books, or to look at evil pictures? Then your eyes and thoughts are not pure. Do you permit your ears to listen to improper talk? Then your ears and mind are not pure. Do you harbor bad thoughts in your heart? Then your heart is not pure. Do you defile your body by improper eating and drinking? If you do, then your body is not pure. If you and I desire to be

pure, we must go to God and earnestly ask Him as David did after His great sin, when David cried unto God and said, "Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow."

Now let us sing this beautiful hymn:

"Wash me and I shall be whiter than the snow."

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